Ahmadiyya
MOVEMENT

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Hazrat Mirza
Bashir-ud-Din Mahmud Ahmad
Second Successor of the Promised Messiah.

Published by :
MIRZA WASIM AHMAD
Nazir Dawat-o-Tabligh
QADIAN (India).

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Hazrat Mirza
Bashir-ud-Din Mahmud Ahmad
(*Khalifatul Masih*)
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Read on the 23rd, September, 1924, at the
Convention of Living Religions of
the Empire, London.

Published by :
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NAZIR DAWAT-O-TABLIGH
Qadian (India)

FOURTH ENGLISH EDITION

(JULY 1967)

Printed at :
Jai Hind Printing Press,
Jullundur City,

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PREFACE

The 'Ahmadiyya Movement' is a gist of 'Ahmadiyyat or the true Islam' a book written by the present Head of the Movement, Hazrat Mirza Bashir-ud-Din Mahmad Ahmad in exposition of Islam from Ahmadiyya viewpoint.

This short treatise was prepared to be read in the religious Convention of the Living Religions of the then British Empire held in London in 1924 under the auspices of the Wembley Exhibition Organisation.

Accepting the invitation of the conveners the Head of the Movement himself visited London on that occasion and participated in the Convention. His treatise, read by Sir Zafrullah Khan, was immensely appreciated by the audience.

As the booklet is now some 43 years old the account which it carries of the world-wide expansion of the Movement and of its missionary success has become very much out-dated. It is for this reason that we have given below a brief note regarding the present position.

When the booklet was prepared in 1924 our Mission had only just been born in West Africa. It was in 1921 that the Movement made its first missionary contacts with Ghana and Nigeria. Now it has established a vast network of its missions, mosques, schools and colleges in that part of the continent.

Ahmadiyya Mission in Nigeria has its branches spread out in the remotest parts of the country and there is now quite a big team of locally trained African missionaries to take the message of Islam to their countrymen and broadcast its literature among them. Besides, the country has a constant influx of highly trained missionaries and literature from Pakistan. The Mission is also running a good number of Primary as well as Secondary schools where thousands of African boys and girls receive their education.

Our Missions in Ghana and Sierra Leone are similarly marching forward. In both these countries we have strong and well-knit communities of African Ahmadis. Many Primary as well as Secondary schools have been opened and many Africans have been trained as missionaries.

The Mission has succeeded remarkably well in spreading Islam in these territories and in meeting the challenge of Christianity. In appreciation of its work in Sirra Leone, the Hon'ble Chief Kande Burah, Minister for Public Colonization and Works, says:

"I cannot refrain from admitting that in Sierra Leone today if there is any Muslim organisation busy in serving the country, it is only the Ahmadiyya Movement and its missionaries. And it would also be an injustice not to admit the fact that if the Ahmadi missionaries had not come to this country and defended Islam against the onslaughts of Christian Missions, hardly anything of Islam except its name would have been left in these parts by this time, and no one would have liked to associate himself with it''

In Ghana Christian leaders are now in despair and they are openly admitting that the long cherished hope of a Christian victory in the continent is now proving vain. In his book 'Christ or Muhammad, S. G. Williamson makes the following Observation :

''In Ashanti and the southern parts of the Gold Coast, Christianity at the present time holds the advantage. But in some parts of the south, particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think.

"That there is a challenge to the Christian Church cannot be doubted. It is not yet decided whether the Cross or the Crescent shall rule over Africa.''

Further our Missions in West Africa are now mostly self-supporting and the funds required for their needs are procured from local sources. The yearly budget of Ghana alone is £66370/- This shows the deep sense of sacrifice which African Muslims now entertain for Islam.

Ahmadiyya Missions have also been opened in Liberia, Togoland, Ivory Coast and Gambia where Africans are steadily embracing Islam.

In 1924 we had no Mission in East Africa. Now our Mission in that part of the continent is a vital force and rooted firmly in Kenya, Uganda and Tanganyika it is now forging useful links with Congo and Central Africa.

This Mission has published a translation of the Holy Quran in Swahili; the Lingua Franca of East Africa. The translation will ever shine in the history of the continent as a very great service to the cause of its literature. Translations in Luganda, Kikuyo and some other local languages are also under preparation.

In South Africa due to visa restrictions we have not been able to send any missionary but the local Ahmadiyya community is serving Islam substantially.

New Missions have been opened in

Denmark, Germany, Holland, Switzerland and Spain. Mosques have been built in London, the Hague, Hamburg and Frankfurt. In Zurich a mosque is under construction at the moment and plans are under way for building some more mosques in Europe.

Translation of the Holy Quran has been published in English, Dutch and German. French translation is already in the press. Translation in Danish and Russian languages is under preparation and ten parts of the former have already been published. Several other books have been publisned on Islam in various European languages making Islamic literature readily available to Europeans.

Similarly the Movement has now its Missions in America, Fiji Islands, Indonesian archipelago, Singapore, Malaya, Ceylon, Burma, Mauritius and many other parts of the world.

Any person who looks into the condition of Islam 60 years ago will be struck with its helplessness and decrepitude at that time. Christian Missionaries were confident of its imminent death and were openly announcing that its end was near.

At that time of despair, the founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad claimed that he had been raised for the rejuvenation of Islam and prophesied that it would again emerge triumphant and rule over the hearts of mankind.

The prephecy has veritably come true. The tide has now visibly turned in favour of Islam. At one time the target of Christian onslaughts, Islam, has now taken the lead and Christianity is retreating before it.

Christian writers openly admit the triumph of Islam. As an illustration we give below an extract from a Mentor Book entitled 'The Religions of Man' by Houston Smith. In the end of the chapter on Islam the author observes :

"Of some of the religions considered in this book, we had to admit that they may be dying and on their way out. Not so Islam. Youngest of the major religions of the world, it is again stirring with some

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of the strength and vigour of youth. From Morocco, opposing Gibralter on the Atlantic, eastward by way of Egypt through the entire Middle East, Pakistan and Indonesia to the Philippines in the Pacific, Islam is a vital force in the contemporary world. Numbering in the vicinity of 350,000,000, one out of every seven persons in today's world belongs to this religion which guides both thought and deed to a detail not often paralleled in the West. Nor Islam is merely consolidating its position ; it is expanding and expanding rapidly. As early as 1773 Goethe wrote a poem in which he compared Muhammad to a stream which moves forward always increasing, carrying brothers with him to the eternal Father. Today Islam is spreading not only in Africa and Southeast Asia but even to some extent in China, England and the United States. Some claim it to be the fastest growing religion in the world. As recently as 1947 a new Muslim State has been born, Pakistan, with a population of 70 millions. *In some areas where Islam and*

Christianity are competing for converts, Islam is gaining at a rate of ten to one." (*Italics are ours*).

We are confident that as prophesied by the holy founder of the Movement the days are not far off when the strife-torn world of today will find its refuge in Islam.

We may add in the end that the booklet besides being an epitome of Islamic teachings discusses the claim of Hazrat Mirza Ghulam Ahmad as the Reformer of the present Age and substantiates it with cogent arguments.

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HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD
KHALIFAT-UL-MASIH II

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Bis-mil-la hir-reh-ma nir-ra-heem
Neh-ma-do-hoo wa no-sal-lee 'a-la ra-soo-li-hil-ka-reem.

AHMADIYYA MOVEMENT.

WITH THE GRACE AND MERCY OF GOD!
HE ALONE IS THE HELPER!

I must at the outset acknowledge the limitless bounty of God, who has endowed us with faculties by means of which we can attain to perfect realisation of Him and communion with Him, and I render countless thanks to Him for having thrown open to us those avenues of knowledge which lead to perfect realisation of Him, and for having shown us the path by treading on which we can attain to union with Him. I next proceed, very briefly, with the subject concerning which I have been desired by the Convention of Living Religions within the British Empire to state my views, viz., Ahmadiyyat.

What is Ahmadiyyat? Ahmadiyyat is that Islam which was revealed to the world over thirteen hundred years ago through the Holy Prophet Muhammad (on whom be peace and the blessings of God) and that dispensation, the injunctions of which are contained in the Holy Quran. During the course of centuries, however, it had been subjected to innovations and interpolations; and, on the other hand, many of its aspects had been entirely neglected, and consequently remained unexplored. The Promised Messiah (on whom be peace and the blessings of God) removed all these interpolations, and discovered and published the wealth of spiritual truths which lay hidden in the words of the Holy Quran, but to which the people, owing to their lack of righteousness, were unable to obtain access. In other words, therefore, Ahmadiyyat is the true Islam which the Promised Messiah (on whom be peace) presented to the world under Divine guidance, after it had been forgotten and lost sight of in its original form.

THE FOUNDATION OF THE MOVEMENT AND ITS PRESENT STRENGTH.

The Ahmadiyyah Movement is not an old Movement; it is only about thirty-four years old. The Movement was founded in 1890 by Hazrat Mirza Ghulam Ahmad (on whom be peace) under an express Divine command. He claimed to be the Mahdi, whose advent had been foretold by the Holy Prophet Muhammad (on whom be peace and the blessings of God) and the Messiah, whose advent had been foretold in the Bible and in certain Islamic books, and the Promised teacher, whose appearance in the last age had been foretold by almost every Prophet. In the revelations received by him God addressed him in the words :–

Ba-sha-ra-tun ta-lak-ka-han-na-bee-yoon. Ja-ree ul-la-hi fee ho-la-lil an-bi-ya-i. Al-ham-do-lil-la-hil-la-zee ja-a-la-kal ma-see-hab-na-mer-ya-ma. La yvs-a-lo 'am-ma yaf-a-lo wa hum yus-a-loon. An-tal shai-khul ma-see hul-la-zee la yo-za-a waq-to-hoo. Brahman av-tar sa mo-kwa-bi-la achha na-heen. Aye Krishna ro-

dar Go-pal teri meh-ma Gee-ta men hai.

> "In thy person are fulfilled the prophecies of the previous Prophets. Thou art clothed in the garments of all the Prophets (*i.e.*, Thou art invested with their power and spirit) All praise is due to God who has made thee the Messiah ibn-i-Maryam. Nobody can question Him as to why He has done so, but men will be questioned concerning their failure to bow to His decree. Thou art the Master and the Messiah whose time and labour shall not be spent in vain. It will not be well for men to oppose the Prophet who is like the Prophets of the Brahmins. Thou art the Blessed Krishna, the cherisher of Cows, and thy praise is chanted in the Gita."

These revelations show that God had appointed him for the regeneration of mankind as being the Promised Messiah, and Krishna, and the Brahmin Avatar, and as one who fulfilled the prophecies of all the Prophets.

He had from the very outset to encounter bitter and determined opposition from all sects and classes, but his mission went steadily forward and was attended by increasing success. The Muslims, who should have rejoiced at the advent of this Champion of Islam, were, and still continue to be, his bitterest enemies. The Ulema of Islam issued decrees against him, condemning him as an impostor and an infidel, and to read his books, or to talk to him, or even to shake hands with him, were declared to be offences heinous enough to put a man beyond the pale of Islam. The decrees went on to declare that when a man became an Ahmadi, his marriage was *ipso facto* dissolved, and that to beat and loot the Ahmadies was not merely lawful, but was a means of winning the pleasure of God. In several instances, these *fatwas* openly incited to acts, the most immodest and the most shameful, the very mention of which would not be permitted by decency. The common people who are always seeking for means to win the pleasure of God without having to make any real sacrifice were not likely to let such a glorious opportunity of earning spiritual merit to slip through their hands. They commenced to put these decrees into action the moment they were promulgated, so that for the handful of Ahmadies who had believed in the Promised Messiah (on whom be peace) in the beginning, life became one long series of persecutions, and those who had been favourably impressed by the Movement were thoroughly frightened.

The Christians, the Aryas and the Sikhs were not less zealous in opposing him. The tracts and pamphlets which were issued against him were so filthy and obscene that modesty forbids any reference to or reproduction of their contents.

The blind and unreasoning attitude adopted by the people in opposition to him rendered those who were in the habit of writing against him bold enough to resort to all manner of falsehoods concerning him, and they did not hesitate to make even such imputations against him and his family, the falsehood of which could be conclusively demonstarated by reference to Government records. Even the attitude adopted by the Government towards the Movement was far from being correct. For instance, one charge that was commonly preferred against him was that he was a person of very low origin and of no means, and that he had hit upon the claim of Messiahship as a means of cheating people out of their money, his statements that he belonged to a very respectable family being mere falsehoods, which were part of his scheme! And this in the face of published Government records, which testified to the honour and respect in which his family was held and included among the families of the Punjab Chiefs! People who lived at a distance were easily deceived by such calumnies, and were unable to conceive how a man who practised such falsehoods had been appointed to such a sacred and exalted office.

Despite all this opposition, the hearts

of men began to be drawn towards the Holy Founder of the Movement, and whosoever came in contact with him or read his books was deeply impressed by his truth, so that, by the time of his death, which occurred in 1908—18 years after he had published his claim to the Messiahship—the number of his followers had swelled from forty to hundreds of thousands, and his Movement had found adherents in countries outside India, such as Afghanistan, Burma, Ceylon and Africa. After his death, the Movement continued to make steady progress during the time of his first successor, my revered Master, Hazrat Maulvi Noor-ud-Din (may God be pleased with him), and after the latter's death, when the present writer was, by the Grace of God, elected Head of the Community, the Movement has been spreading still faster. At the present moment regular missions are working in England, Germany, the United States of America, West Africa, the Gold Coast, Egypt, Persia, Bokhara, Mauritius, and Australia ; and outside

India, Ahmadiyya Communities are to be found in Afghanistan, Bokhara, Persia, Mesopotamia, the Hedjaz, Syria, Egypt, Algeria, Zanzibar, Kenya, Uganda, Natal, Gold Coast, Sierra Leon, Nigeria, Ceylon, Burma, Straits Settlements, the Phillipines, Mauritius, Australia, France, England, Holland, the United States of America, Trinidad and Costa Rica.

One English journal and five vernacular newspapers and journals are issued from the headquarters of the Movement, one Bengali journal is issued from Bengal, an English and a Tamil newspaper are issued from Ceylon, a French newspaper is issued from Mauritius, and a quarterly magazine is issued from the United States. A journal will shortly be issued from England. The members of the Movement number about a million, and comprise men from all nations and all religions, Christians, Sikhs, Hindus, Jews, Zoroastrians, and men belonging to different sects of Islam have all joined and continue to join the Movement. The mission in the United

States of America was started only three years ago, and within this short period over a thousand persons have joined the Movement in America.

THE RELATION OF THE AHMADIYYA MOVEMENT TO ISLAM

The Ahmadiyya Movement stands towards Islam in the same relationship which was occupied by Christianity in its early days towords Judaism. As I have already indicated, one of the claims of Mirza Ghulam Ahmad (on whom be peace) was that he was the Promised Messiah. Keeping this in mind one can easily understand that Ahmadiyyat is Islam itself, and not a mere off-Shoot of Islam, as Christianity was not an off-shoot of Judaism, but was pure Judaism in a plain and simple form. Jesus says: "Think not that I am come to destroy, but to fulfil. For, verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (*Matt.* v., 17, 18.) Similarly, in *Matthew* (Chapter viii.), it is related that after Jesus had cleansed the leper, he said to him. "Show thyself to the priest and offer the gift that Moses commanded." Again, it is related that Jesus said to his disciples and to the multitudes, "The Scribes and the Pharisees sit in Moses's seat; all, therefore, that they bid you observe, that observe and do; but do not ye after the works; for they say, and do not." (*Matthew* xxiii., 2,3.) At the close of the sermon on the Mount, Jesus says: "This is the law and the Prophets." (*Matthew* vii., 12) These verses show that Jesus regarded the law of Moses as still binding on the people, and he taught his disciples and others to follow the law, and described his own teachings as a summary of the law and the Prophets, and not as a new dispensation. A careful perusal of the Gospels makes it absolutely clear that Jesus did not establish any new law or dispensation.

In the same way the Promised Messiah

was not the bearer of a new law or dispensation, but was only an exponent of the real teachings of Islam. Just as by the time of Jesus the teachings of the Jewish religion had ceased, owing to the innovations and interpoaltions which had been introduced into them, to represent the original teachings of Moses, so in the time of the Promised Messiah the teachings attributed to Islam had ceased to bear any resemblance to what Islam really taught.

I must not, however, be understood to imply that that which is to-day known as Christianity truly represents the teachings of Moses. Nothing could be farther from the truth. What I mean is, that that which Jesus taught was the same as that which Moses taught; the difference lay in the fact that each of them laid particular stress on that portion of it which was being neglected during their respective times. The Torah contains injuctions relating both to mercy and to vengeance, but, as in the time of Moses attempts were made to wipe out Judaism by the sword, Moses laid particular stress on that portion of the law which related to vengeance. By the time of Jesus, the enemies of Judaism had ceased to wield the sword against the Jewish religion, and the Jewish character had become hard and merciless, and so Jesus was compelled to emphasize the need of forgiveness. The same is the case with Islam. The enemies of the Holy Prophet (on whom be peace and the blessings of God) sought to destroy Islam by the sword and he had therefore to inculcate the necessity of Jehad by the sword. In the present age that particular form of insanity which sought to propagate or destroy a religion by the sword has almost disappeared, and Islam is no longer under the necessity of defending itself by the sword. The Promised Messiah, therefore, laid greater stress upon amity and goodwill and righteousness, and required sacrifice of time and money for the uplift of humanity. In short, the Promised Messiah (on whom be peace) and Ahmadiyyat stand in the same relation towards the Holy Prophet (on whom be peace and the blessing of God) and the Holy Quran as that in which Jesus and Christianity stood towards Moses and Judaism.

God says in the Holy Quran :—

> *In-na ar-sal-na ai-lai-kum ra-soo-lan sha-hi-dan a-lai-kum ka-ma ar-sal-na i-la Phir aau-na ra-soo-la.—Mozammil.*
>
> "We have sent a messenger to you, as we had sent a messenger to Pharoah."

In this verse the Holy Prophet (on whom be peace and the blessings of God) is referred to as 'the like of Moses.' The appearance of such a Prophet is foretold in *Deut.* xviii., 18, where it is said :—

> "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words into his mouth."

The Prophet who appeared from among the brethren of the Israelites—that is to say, from among the descendants of Ishmael —and into whose mouth God put His

Words, and who was like Moses, the bearer of a law, was no other than Muhammad (on whom be peace and the blessing of God). Hence it was necessary that the Promised Messiah should arise from among the followers of Muhammad, as the first Messiah had arisen from among the followers of Moses, and his teachings were bound to stand towards Islam in the same relationship as that in which the teachings of Jesus stood to the teachings of Moses.

THE NATURE OF THE CLAIM OF THE PROMISED MESSIAH.

It is necessary to explain here the exact nature of the claim of the Promised Messiah. (As the Christians and Muslims believe that Jesus (on whom be peace) is still alive and dwells somewhere in the Heavens and will return to this world at some appointed time, when they are told of the Promised Messiah they are apt to imagine that the Ahmadies believe in the doctrine of reincarnation. The truth, however, is that the Promised

Messiah (on whom be peace) did not claim that the soul of Jesus was incarnated in him. By claiming to be the Promised Messiah, he merely meant that he had appeared in the power and spirit of Jesus. This question of a "Second Advent" has been cleared up by Jesus himself. The Jews believed that Elijah would appear a second time before the advent of the Messiah, and this "Second Advent" of Elijah had been mentioned as condition precedent to the appearance of the Messiah in the Book of *Malachi*. It had been said :—

> "Behold, I will send you Elijah, the Prophet, before the Coming of the great and dreadful day of the Lord."
> —*Malachi* iv., 5.

But, as it happened, Jesus appeared, and no Elijah descended from the Heavens. When Jesus was asked, concerning this, he replied :—

> "For all the Prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come".—*Matthew* xi., 13, 14.

In this way Jesus explained that, when the prophecies speak of the Second Coming of a Prophet from the Heavens, they really mean the advent of a Prophet "like unto him." So should the Second Coming of Jesus be interpreted. It is not a mere inference deducted from a particular instance, but there is direct evidence to prove that by his Second Coming, Jesus always meant the coming of a Prophet other than himself. He says :—

> "Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord'."—*Matthew* xxiii., 38.

This verse clearly shows that only those shall be able to see the Messiah again who believe that a man is to appear IN HIS NAME, but those who stick to the belief that the same Jesus must come again shall continue to wait and their waiting shall be in vain.

Now we have to see whether all that which had been written concerning the time of the Second Advent of Christ was fulfilled in the time of Hazrat Mirza Ghulam Ahmad (peace be on him), and at his hands. It had been said, there would be wars, and wars there have been in abundance and on a scale which had never been witnessed before—especially the last Great War. It had been said that there would be pestilences, and in spite of the great advance which the world has made in hygiene, unparalleled ravages have been caused by influenza and the plague. It had been said that there would be earthquakes, and we find that the frequency and intensity of earthquakes now being experienced was never experienced before within twice the same period. It had been said that there would be famines, and, in spite of the development of means of transport, certain portions of the earth have suffered from the severest famines. Again, it was written that the sun and moon shall be darkened and that stars would fall, and these signs have also been clearly fulfilled, as the sun and the moon suffered an eclipse in 1894 in the manner prophesied, as also the number of shooting stars increased to an extraordinary extent during his time.

Again, in accordance with the prophecies, the powers of Heaven have been shaken, as the dominion of Religion is at an end and men care no longer for matters spiritual. All these prophecies which had foretold the advent of the Messiah clearly indicate that the present is the time when the Messiah should have appeared.

THE TESTIMONY OF THE AGE THAT THIS IS THE TIME FOR THE APPEARANCE OF THE PROMISED ONE.

Apart from the previous prophecies, the condition of the world itself demands the advent of a Prophet. For, where can we find to-day the Light and the Faith of which we read in connection with the Prophets? Who can show the signs and miracles which men were wont to witness at the hands of the Prophets and their companions? We find a great deal written in the books of each religion, but where can we find the practical proof of it? Where is the gift of prophecy which the companions of Moses possessed? Where are the signs which the disciples of Jesus were wont to show? The books of every religion talk of a living God, but is that living God living to-day also? Does He still maintain with His servants the relations which Jehovah was wont to maintain with the followers of Moses or the Heavenly Father with the disciples, or Yazdan with the Zoroastrians, or Allah with the Muslims? If not, what reason can be assigned for this change? And, has this change occurred in God, or in man? We find that, in order to avoid having to face this question and to admit that this change has occurred, the contents of the revealed books of different religions are sought to be explained away, and meanings are assigned to passages which the words are incapable of bearing. There must, however, be room for an explanation before an explanation becomes necessary. An explanation may be justified where the context itself shows that the words have been used in an allegorical or metaphorical sense, or where similar words used elsewhere have always received an interpretation other than literal. Or, again, an idiom which is always construed in a particular manner may indicate a meaning other than that which appear on the surface. Or, we may be able to lay our hands on conclusive evidence, which shows that a particular incident occurred in a particular manner, and not in the manner apparently suggested by the words in question. Or, that which is stated may be contradictory to some established and irrefutable truth, or to some expressed Divine law. In all these cases we would be compelled to put upon the words an interpretation which is not literal, in order to discover the true meaning of the passage. But how can we repudiate the truths which have been unanimously accepted by all religions through centuries?

It may be permissible to us to say that God spoke to His servants in this or that manner, or that He showed miracles in this or that way, or that His relations with His servants were of this or that kind, but it is not open to us to assert that God has never talked to man in a manner which should exclude all possibility of doubt or misgiving nor is it open to us to say that God never showed any miracles to demonstrate conclusively the truth of a particular religion or of a particular Prophet. We may be permitted to assert that the relationship which existed between God and His servants in the past was of a nature different from that ordinarily understood or accepted, but after a perusal of the Scriptures of different religions we cannot honestly assert that God has never dealt with His servants in a manner from which the world could judge that a Living God exists Who displays His Might and Mercy for those He loves. And if we were to open wide the door of interpretation and were to explain away not only the words, but even the spirit in which the ancient Scriptures have recorded the events of the lives of the Prophets and their companions and followers, we would very soon be compelled to admit that the Revealer Himself could not fully express what He intended to convey. But as such a defect cannot be attributed to God, so we are bound to admit that this is not so. We must confess that the Scriptures of all religions are unanimous that God caused such miracles to be shown by His Prophets and their followers, and that He dealt with them in a manner so conspicuous that not only was the faith of the latter strengthened and perfected, but that this also revived the faith of others, and the existence of a Living and Mighty God was demonstrated to the world.

It is true that this happened in the old days, and, surely, no doubt can be entertained concerning the truth of these things, otherwise it would be a legitimate question to ask why does it not happen to-day? If God used to talk to His servants in years past, why does He not talk to them to-day? If He was wont to send down His guidance in times of trouble, doubt, and error, why does He not open to men the door of His guidance to-day? Does it mean that all religions have become corrupt and that no truth can now be discovered in them, so that no result can be obtained by acting upon any of them ; or is it possible that the true religion exists in the world, but that men do not act upon it, and can therefore make no progress in the spiritual realm ? Whichever view we may accept the question will arise, why did not God reveal a new religion if He thought there was need for it, and if He had already given His guidance to act upon and the people did not heed it, why did He not raise a reformer to lead them to the right path so that they may attain nearness to Him and fulfil the object of their creation ?

It is unbelievable that a Merciful and Loving God would remain unmoved at the sight of mankind floundering in error and worldliness and yet He would take no measures for their guidance and direction. God must be kinder and more merciful than a father or a mother, for a father and a mother are merely a means for the procreation of a child, but God is not only the Creator, He is also the end and the object of man's existence. The relationship between a child and its parents is temporary, but the relationship between man and God endures for ever. The faculties and resources of parents are limited and perishable, but His power is unlimited and His treasures can suffer no diminution. He who is related to His creatures in such a manner and is the Master of such powers cannot forget His creatures and be indifferent to their sufferings. He who requires His weak creatures to show mercy to others cannot be so merciless as to leave mankind unprovided with the means of spiritual guidance and advancement to wander aimlessly in the dark, and to lose their very sight in searching for the light. If there is a God, He cannot permit this! If He feels for His servants in their trials and yet makes no provision, we must conclude either that He has no power to guide mankind to the truth, or that to attain communion with God is not the object of man's existence, and that man was created merely to eat, drink, and to lead a purely worldly and animal existence. But each of these alternatives is insupportable. To imagine that He who created the Universe has no power to provide means for the spiritual guidance of mankind is absurd. The Creator of the whole must have power to create a part. If we admit the existence of a Creator, we must admit that He has absolute power and that nothing is impossible unto Him, and He can accomplish everything except whatever is incompatible with His Holiness and Perfection. Nor can we imagine that man has been created merely for the purpose of a worldly existence, for, in that case, we would be compelled to admit that an All-Wise and All-Knowing Creator has brought this huge universe into being to no purpose. No machine is ever made for the purpose merely of keeping itself working ; every machine is created for some definite purpose and object. If the purpose of man's existence is merely to eat, drink and sleep, it would mean that man has been created in order simply to maintain himself in comfort. If the individual has no purpose in his creation, then mutual help cannot be considered as the purpose of life. Besides, we would have to suppose that all righteous men whatever country they may have appeared in—Syria, Arabia, Persia, India or China—were, God forbid the thought, liars and impostors. All of them taught that they had been entrusted by God with the spiritual guidance of mankind, and yet they could not have been so entrusted, either because God has no power to provide for the guidance of mankind, or because man has not been created with the object of attaining to communion with Him. But, does our reason permit us to entertain the idea that those who were the originators of all that is good and righteous and pure, who were perfect specimens of truth and holiness, who effected moral revolutions in the world and implanted the love of righteousness and purity in the hearts of men, were the greatest liars and impostors that the world has produced, and that they called men to their own impostures? Or, can we believe that men to whom credit is due for the whole intellectual, moral and spiritual advancement of mankind, and who have left an impress on the minds of men, which the passage of centuries has failed to obliterate, were out of their minds and believed in the creation of their own fancies as things that had life and being in the Universe? If this is not so—and, most certainly, it is not so—there is no escape from the conclusion that there must exist in the world some religion which can lead man to God. If all the existing religions have become corrupt, a new religion must be revealed for the guidance of mankind, and if there still exists in the world a religion which can lead man to God, but which cannot fulfil its purpose, as man would not pay heed to it, a Reformer must be raised to direct man's attention to it and bring mankind to Him. I conceive and I am sure this must be the view of all sensible men, that there is no difference between the total disappearance of truth and its being so enveloped in doubt as to be unfit to serve as a guidance for mankind. The latter contingency is as disastrous for the spiritual welfare of man as the former. So that if a perfect religion exists in the world—as the followers of all religions believe that it does—at the same time we find that all religions fail to produce men as perfect as they produced in ages past, and that they are now incapable of establishing that relation between man and God which used to exist between them in earlier days, why does not God present the true religion to the world in a manner calculated to demonstrate His power and bring about that change in the hearts of men, the working of which alone is the object of religion? Does a man build a fine house and furnish it richly and then neglect its repair and let it fall to ruin? Or, does a man plant a beautiful garden and then let it dry up for want of means to conduct water into it?

If this does not happen, how is it possible to imagine that God revealed a perfect religion for the guidance of mankind, but failed to take measures for its protection and preservation? Do we not find that after Moses God sent prophet after prophet to keep alive the Jewish religion and to fulfil the object for which that religion had been revealed; and that after Jesus He appointed those who kept the spirit of Christianity alive; and that after the revelation of the Vedas He sent Krishna and Ram Chandra, and other Holy Men, to enforce the teachings of Vedas, and that after Zoroaster He provided for the preservation of the Persian religion; and that after Muhammad (on whom be peace and the blessings of God) he continuously raised such men who expounded Islam with the help of revelation, and thus kept it alive? How can we believe then that He has now ceased to provide means for the preservation of the true religion? If, however, none of the old religions claim to-day to be under Divine assurance and protection and able to provide proof of it, we must conclude that, as a building which has fulfilled its purpose is allowed to fall into decay, or as a garden that has lived out its life is cut down, so these religions have lived out their lives and fulfilled their purpose and that God has left them to rot and decay, and has given some new religion for the guidance of mankind. In short, whatever way we look at the matter we are bound to arrive at the conclusion that the present condition of the world calls loudly for a Divinely-guided Teacher, and that the souls of men are like distracted lovers looking towards Heaven with yearning and longing, and supplicating their Creator in anguish and in sorrow, with full hearts and streaming eyes; to take pity on them and to open for them the Gates of His Mercy and His Grace, and to vouchsafe to them that which had been granted to those that have gone before, and, by causing the spiritual darkness to lift, healing their eyes and their hearts of blindness and of impurity to lead them into the Life Everlasting which is the object of man's existence.

ISLAM IS THE ONLY RELIGION THAT CLAIMS TO BE UNDER DIVINE PROTECTION.

O, ye that thirst for Spiritual Life and hunger for the face of God, I give you the Glad Tidings that Islam provides that for which you stood in dire need. He Who causes the dead to live, gives sight to the sightless, ears to the deaf, and limbs to the maimed, and cleanses the leprous, has, in accordance with the needs of the times and in fulfilment of the prophecies of the previous prophets, descended from the Heavens with the name and in the spirit of the Messiah, and in the power and spirit of all the prophets, in the same manner in which the chosen men of God have ever descended from the Heavens. He has appeared from the East in accordance with the prophecy of Isaiah-- "Who raised up the righteous man from the east? (*Isaiah* xli, 2)—so as to bring the world out of the darkness of sin and to lead it to salvation. Hearken, O men, that Islam is the only religion which God has promised to preserve, and which He does preserve, and it is, therefore, the only religion which God has selected for the guidance of the present for had it not been so, why should He have provided means for its protection and preservation and left the other religions unguarded and unprotected?

In the Holy Quran God says :—

In-na neh-no naz-zal naz-zik-ra wa in-na la-hoo la-ha-fi-Zoon.—Alhajar.

> "We have caused this book to be revealed and we shall provide for the preservation of its truth."

In accordance with this prophecy the purity of the text and the spirit of the Quran have been preserved in a manner of which history affords no other instance. With regard to the text it is admitted on all hands that the only book in the world which has kept its text intact without the alteration even of a vowel-point through so many centuries is the Quran. Each generation has produced hundreds of thousands of men, who had committed the whole of the book to memory, so that even if all written manuscripts had been destroyed or were now to disappear, it would be possible to produce the whole book without the alteration of a single vowel-point at a moment's notice.

Again, the spirit of the book has been preserved in a wonderful manner. The Holy Prophet (on whom be peace and the blessings of God) had said :—

> *In-nal-la-ha yeb-'a-so li-ha-ẓal om-ma-ti 'a-la ra,-si kul-li mi-a-ti sa-na-tin man yo-jad-di-do la-ha dee-na-ha.—Hadith.*
>
> "God will continue to raise among these people, in the beginning of each century a man who would teach them the spirit of Islam and thus, in a manner renew the days of the Prophet."

In accordance with this prophecy such men have appeared in Islam in the beginning of each century. But, as after the lapse of a long interval, despite intermediate reform, serious defects creep into a religion, which call for radical treatment, a great reformer is raised to bring about a thorough and complete change. So it happened towards the end of Mosaic dispensation. Despite the appearance of numerous prophets during the course of thirteen centuries after Moses, a great reformer had to be raised in the person of Jesus whose mission was greater and far more comprehensive than that of other Jewish prophets.

Islam could not be an exception to this general rule. It was given out beforehand in a prophecy that sometimes later the rising tide of Islam would not only receive a check, but would also lose its spiritual hold on the hearts of Moslems themselves and wrong and varied interpretations would take the place of its pure teachings. It was also promised that at such a juncture God would raise a Messiah from among the Moslems to do the same work as did Jesus for the Mosaic dispensation. The Promised Messiah (on whom be peace) has, therefore, appeared thirteen hundred years after the Holy Prophet (on whom be peace and the blessings of God) in the same manner as Jesus of Nazareth appeared thirteen hundred years after Moses (on both of whom be peace) and on the appearance of the Promised Messiah men have fallen into the same error into which they had fallen on the appearance of Jesus. At that time men awaited the coming from the Heavens of the Prophet Elijah, but in place of the latter John the Baptist was sent to them, who had been born of a woman in the same manner as other men are born. In the present age, men awaited the coming down from the Heavens of Jesus himself, but a Messiah was sent to them who, in the eyes of those who have no spiritual vision, was from the earth whereas in truth he was from the Heavens, and had nothing in common with the earth, for, had it not been so, he would not have been able to lead thousands of men to the Heavens. How inconsistent is the memory of these men! They await the coming down of Jesus from the Heavens, but they have forgotten his words that are present on the earth. For Jesus said, "And no man hath ascended up to Heaven but he that came down from Heaven." Now, is it not strange that, knowing that Jesus was born on the earth and did not descend from the Heavens, these people believe that in his second advent he would descend from the Heavens? He himself says that only that person ascends up to Heaven, who has come down from Heaven, so that if he was born on the earth he could not ascend up to Heaven, and consequently could not descend from it. And if his being born of the Virgin Mary be described as descending from Heaven, why should we not ascribe a similar meaning to his ascending up to Heaven? Again, if Jesus, being born of the Virgin Mary, could be described as having descended from Heaven, why should we not describe the birth of the Promised Messiah from a woman as a coming from Heaven?

Another resemblance which the Promised Messiah bore to Jesus (on both of whom be peace) was that, as Jesus was born at a time when the Jewish sovereignty had been destroyed, so the Promised Messiah was born at a time when the Moslems had lost all their temporal glory, and as Jesus was born under a foreign Government which had a true conception of Imperialism, and whose rule was based on the sovereignty of Law, so was the Promised Messiah born in a country which was ruled by a foreign people, whose Government imports the true conception of Imperialism and whose constitution is based, like that of the Roman Empire, on respect for and obedience to the Law.

Again, as the people of the time of Jesus attempted to drag him into the Roman Courts, so did the people of the present age attempt to drag the Promised Messiah into the British Courts, and, as in the case of Jesus, in spite of his teaching, "render unto Cæser the things which are Cæser's and unto God the things that are God's," the people charged him with disloyalty towards the Government, so in the case of the Promised Messiah in spite of his insisting upon loyalty towards the Government, the people charged him with disloyalty towards it and an intention to stir up rebellion, and even carried tales against him to the Government. Stranger still, as in the case of Jesus the Roman Government always looked upon him with suspicion in spite of his declarations of loyalty, so also the British Indian Government looked upon the Promised Messiah with suspicion, and Qadian, which was the home of the Promised Messiah, remained under the observation of the secret police till one year before his death. And the strangest resemblance of all is that, as the people in the time of Jesus made an attempt to get the latter punished by a Roman Court of Justice, so some Christian Missionaries brought a false case of attempt to murder against the Promised Messiah, but, as the latter had come to clear Jesus of the charges which had been brought against him, God saved him from the disgraceful consequences of such a prosecution, and, in spite of the determined efforts of his opponents to the contrary, caused his innocence to shine forth like the light of day. I take this opportunity of congratulating the British nation that their Pilate displayed greater courage than the Roman Pilate, inasmuch as the latter, being convinced of the innocence of Jesus, yet handed him over to the Jews, whereas Colonel Douglas, late Chief Commissioner of the Andamans, who was then District Magistrate of Gurdaspur, and before whom the charge against the Promised Messiah was being tried, when he discovered the truth and he was convinced of the innocence of the Promised Messiah, pronounced his honourable acquittal, in spite of the insistence of some influential people to the contrary and the opposition of public opinion. He also granted sanction to the Promised Messiah to prosecute those who had instituted the false charge against him, but the successor of that Holy Prophet of Arabia (on whom be peace and the blessings of God), who had endured the bitter persecution of his enemies in Mecca for thirteen years and had yet forgiven them generously in the hour of victory, could not be expected to institute a prosecution of his enemies. He intimated at once to the Magistrate that he forgave his enemies and had no desire to prosecute them.

Before concluding this portion of my address I again congratulate the British nation on the fact that one of their magistrates displayed far greater courage in upholding the cause of truth and justice than did that Roman Magistrate before whom Jesus was tried, and that the former refused to espouse the cause of falsehood and persecution, in spite of the fact that the complainants were missionaries of his own religion and that some influential persons brought pressure to bear upon him in favour of the prosecution. In addition to these resemblances, the need of the age, and the fulfilment of the prophecies contained in the Bible, God caused to be fulfilled in favour of the Promised Messiah (on whom be peace) all those prophecies concerning the Prophet of the Latter Days which were contained in the books of other religions. The Moslem books, for instance, said that the Promised Messiah would appear at a time when banking would flourish, wine would be used in large quantities, the number of women would become larger than that of men, women would wear clothes so fine that their bodies would be visible through them, and they would leave uncovered some of those parts of their bodies which used previously to be covered, women would be employed largely as saleswomen, Christian Governments would extend their territories and Islamic Governments would be destroyed; less deference would be paid to parents; a certain people would shorten the months; a new means of conveyance would be discovered which would be propelled by stones and water (this refers to steam locomotives); inanimate things would speak (*e.g.*, gramophones, etc.); new modes of conveyance would be discovered and camels would be used less and less; three great powers would go to war with three other great powers and those with whom the Government of Constantinople sided would be defeated; a man would run away from Constantinople into Asia Minor and would re-establish the Turkish Government; newspapers, pamphlets and books would be published on a large scale; many canals would be dug; zoological gardens would become numerous; the science of astronomy would be considerably developed; some savage nations would be exterminated, many mines would be discovered and the earth would throw up its hidden treasures; two oceans would be united by means of a canal, on one side of which would be found coral and on the other pearls, and large ships would pass constantly through this canal and remind people of the favours and blessings of God (this refers to the construction of the Suez Canal); monarchies would fall; workmen would be given a chance of governing; the police would increase; order would be maintained inside different countries, but governments would be suspicious of each other and would seek to injure one another, etc., etc. All these things, as we know, have already come to pass, and they are recorded in well-known books preserved in European libraries.

These prophecies show that the Promised Messiah should have appeared in the present age, but the question next arises, what is there to show that the Founder of the Ahmadiyya Movement is the person concerning whom all these prophecies were made? We find that there are some prophecies which indicate even his personality. For instance, it had been written that, during the time of the Prophet of the Latter Days, the moon would suffer an eclipse on the 13th, and the sun on the 28th, of the luner month of Ramazan, and this sign has not been vouchsafed to or fulfilled in the case of any other claimant to prophethood. But in the case of the Promised Messiah (on whom be peace) this sign was fulfilled four years after he had published his claim, viz., in 1894, in a manner which was admitted even by astronomers to be extraordinary. Again, it had been written that *Mahdi* would belong to a family of landholders, that his father would be a great land holder, but that in the time of the Mahdi the greater portion of the lands would be lost to the family. So it came to pass that, although in the time of the Promised Messiah's father the family had lost its position as a ruling family, yet he was the proprietor of eight villages, but at the advent of the British Government even these villages were confiscated, the estate now consisting of proprietary rights over one village and Telukdari rights over three villages. On the death of the Promised Messiah's father, even this small estate was still further curtailed as, owing to certain family entanglements the lands of Qadian were divided up among different branches of the family. Again, it was written that the Messiah would suffer from two disorders, one affecting the upper half of his body and the other affecting the lower half. Accordingly the Promised Messiah suffered from vertigo and diabetes.

Again, it had been written that the Mahdi would be born in a village called Kadaa, and he was born in Qadian, which the common people call Kadia or Kadi. It had been written that he would be affected by a slight stammer in his speech, and so he was. Again, it was written that the Messiah would have wheaten complexion and straight hair, and he possessed them both. It was written that his marriage and the offspring through that marriage would be of prophetical bearing; and so it came to pass with him, that he was informed beforehand that he would marry into a certain family, and although certain racial and financial differences and disparities were barriers to the alliance, the marriage took place, and every one of his children, born after his claim to the Messiahship, was born in accordance with certain prophecies of his which had been published beforehand. Again it was recorded in the books of the Muslims and the Parsees that the

Messiah would be of Persian origin, and he was of such origion. And it was written that he would be born on a Friday, and would be a twin; and his birth took place in accordance with this prophecy. From the books of the Hindus, it appeared that the Promised Messiah was an Indian. In short, in him were fulfilled all the prophecies contained in the books of the Christians, the Parsees, the Hindus, and Muslims, and his advent at the proper time was a proof of the fact that Islam, alone is the religion which can now lead to God, and it is the only religion which affords salvation to mankind, for how can it be possible that a tree which brings forth fruit should be accounted as dead, and a tree that is barren and brings forth no fruit should be regarded as living?

Having mentioned some of the prophecies which have been fulfilled in the person of the Founder of the Ahmadiyya Movement, and which show that he was the Reformer whose advent had been foretold by all the previous prophets, I now proceed to indicate briefly how Islam was regenerated at the hands of the Promised Messiah, and what the latter did for the world.

THE PROMISED MESSIAH REGENERATED ISLAM.

I have already mentioned that the Promised Messiah was not the bearer of a new religion, but was sent for the service, the regeneration, and the propagation of Islam, and to lead mankind to God through Islam. I now desire to explain in what manner he regenerated Islam and cleared it of all errors that had crept into its system. Within the short time allotted to me, it would, however, be impossible even to enumerate the reforms which he made, and I shall therefore content myself with the briefest possible outline and then pass on to other portions of my subject.

UNITY OF GOD

The very first question relating to

religion is the "Unity of God." If a religion does not contain a true conception of God, it cannot claim to be a religion at all. At the time of the advent of the Promised Messiah, the realization of the Unity of God had entirely disappeared from the world. Every religion, no doubt, loudly claimed to preach the Unity of God, but the real significance of this doctrine had never before been so completely lost sight of The expression, "Unity of God," either covered a multitude of polytheistic ideas, or signified, at most, belief in the existence of One God. The Promised Messiah drew attention to the fact that God did not raise prophets for the object merely to propagate the doctrine that there is no God beside Him, for the acceptance of this doctrine alone can make no deep impression on a man's life. The object was, that man should so regulate his life in conformity with the doctrine of the Unity of God as to lead him to moral and spiritual perfection, that is to say, he should love no other thing or being with a love greater than that which he entertains for God, and should place his whole trust and reliance in God, and should not regard any other thing or being as having any control over his affairs. A person who believes in the Unity of God in this sense and acts upon such a belief is bound to experience a moral revolution. All sins and weaknesses in the world proceed from two causes, either because a man loves an object with such intense love that he regards his existence as useless without it, or because he regards an object as so injurious and hateful that he imagines his salvation depends upon its destruction, and this unreasonable excess of love or hate leads him to do things that are incompatible with purity. But a person whose faith in the Unity of God is perfect prefers not the love of any other object or person to his love for God, and hates nothing so intensely as being led away from God. To such a person sin becomes an impossibility, and this is the true doctrine of the Unity of God, which is the real object of religion to teach, and not the mere lip profession of the existence of One God, which can neither please God nor have any practical effect on a man's life. Besides laying down this fundamental principle, the Promised Messiah rooted out all forms of *Shirk* which had crept into the system of religion. To the Muslims he pointed out that, in spite of their claim to being believers in the Unity of God, they entertained many polytheistic conceptions—for instance, that they believed that Jesus was living with his physical body in the Heavens, without food or drink, and during the last nineteen hundred years he had not tasted death; also that Jesus used to bring the dead to life, and could create birds. The Promised Messiah pointed out the error of this doctrine, and explained that to bring the dead back to life or to create a thing was within the exclusive power of God, and that God never delegated His powers and attributes to any of His creatures, lest His Unity should be stultified. He proved clearly from the Moslem Scriptures and reason that the dead could never return to this world's life, and that no being, except God, had the power of creation. He explained that the use of the expression "bringing the dead to life" in revealed scriptures signified the spiritual regeneration of men, or the healing by means of prayer of a person sick unto death, and that the expression "creation" signified either spiritual rebirth or certain spiritual transformations which were the result of the concentration of the will, and that every prophet had possessed the power of such regeneration and creation.

JESUS NOT LIVING

Similarly, he proved, by reference to the verses of the Quran, that Jesus was dead, and pointed out that to believe in the existence, like God, of another person in the Heavens amounted to *shirk*, which should be abhorrent to a true believer in God. He refuted the belief that Jesus had been carried up to Heaven alive, by proving that Jesus was not carried bodily into Heaven when he was about to be crucified, as is the belief common among the majority of the Muslim sects, nor did he die on the cross and then come to life, as is the belief of the Christians, but that, as is indicated by the Quran and the words of Jesus himself, he was put upon the cross, but did not die on it and was taken down from it alive. He established this position conclusively from the Bible and other records, and the Bible which had previously been a sealed book, now became an open one through him. He pointed out to the Muslims that they could not reject the united testimony of the Jews, the Romans and the Christians that Jesus had been put on the cross, especially as there was not a single word in the Quran indicating that this was not so. He drew the attention of the Christians to the following words of Jesus: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas," that is to say, as Jonas remained three days and three nights in the belly of the whale, so shall the Son of Man remain three days and three nights in the tomb. He explained that the sign of the prophet Jonas was that he entered the belly of the whale alive, remained alive there and came out alive. His remaining alive under such conditions was the real sign. Then how was it possible that Jesus should have entered the tomb dead, for had he died on the cross and entered the tomb dead, his prophecy concerning the sign of the prophet Jonas would have been falsified, for Jonas did not enter the belly of the whale dead, nor did he rise up from the dead. He also pointed out that Pilate's wife had had a dream concerning Jesus and she had interceded on his behalf with her husband, and that, although the latter might have been afraid of the Jews, he must have had some sympathy with Jesus in his heart. Besides, Jesus was put on the cross about noon on Friday, he was given drugs to alleviate his suffering and next day was the day of the Passover feast. There was a dust storm towards the evening and the Jews, being afraid lest they should be guilty of permitting Jesus to remain on the cross on the day of the Passover, hastily took Jesus down from the cross. His bones were not broken, and, when a spear was thrust into his side, blood came out of the wound, which is a conclusive proof of life being still extant.

A perusal of the history of those times shows that people sometimes remained on the cross for a whole week before death released them from their sufferings, and that in no case did a man die on the cross within less than three days, unless his bones were broken. The cause of death was starvation and not being put upon the cross, and in some cases life did not become extinct even after the passing of a week, and the death was brought about by breaking the bones of the culprit Then how can we believe that Jesus had died as the result of a six-hours' suspension on the cross, especially as strong efforts were being made to save him ? If he did die on the cross, why did blood issue from his side when the spear was thrust, and if he had risen from the dead and had now no fear of the Jews, as he was secure against their power, why did he go about in strict secrecy and how did he come to have his wounds still about him into which Thomas was about to put his finger, and how was he able to eat bread and fish? Does a spirit eat and drink? All these signs show clearly that he was taken down alive from the cross in accordance with his own prophecy, and, like the prophet Jonas, remained alive for three days in the tomb, which used in those days to be more like a chamber than a closed-up pit like modern tombs, and he came out alive from this chamber, and thus were the machinations of his enemies frustrated.

The Promised Messiah also demonstrated that it was necessary that Jesus should have been taken down alive from the cross, for, as he himself says, he had come in search of the lost sheep of Isræl. Historical and biblical records prove that, at the time of the advent of Jesus, only two of the tribes of Isræl lived in Syria and Palestine, and that the remaining tribes had been taken captive by the Government of Nebuchadnezzar and deported to countries lying towards the east of Persia, and it appears that they had settled down in Afghanistan and Kashmir. The names of the towns of Afghanistan and the archeological remains, the names of the tribes and ancient national traditions of Kashmir, all bear out this hypothesis. Kashmir, which the inhabitants of that country also call by the name of Kasheer, is a Hebrew word, meaning "the like of sheer," Sheer being the name of Syria, meaning "the land of Flowers." As Kashmir was an extremely fertile valley, these exiled Jewish tribes called it Kasheer in memory of their original home. The features of the Pathans and the Kashmiris bear a distinct resemblance to the Jewish type of face. In short, the ten best tribes of Israel were settled in Afghanistan and Kashmir, and it was necessary that Jesus should, in order to fulfil his mission, travel to these countries. The Promised Messiah (on whom be peace) has proved from historical records that it is possible to trace the passage of Jesus through Afghanistan and Kashmir.

In *Nasibin*, which is a town in Mesopotamia, there is a platform to which tradition points as the place where Jesus had rested during one of his journeys. But strangest of all is the fact that, in the quarter known as Mohalla Khan Yar, in Sirinagar, the capital of Kashmir, there is a tomb concerning which ancient documents and traditions show that it is the tomb of a prophet who had come from the West and who was called *Yuz Asaf*. He is also known as the Prince Prophet, and as Eesa Sahib or Messiah. The period assigned to that prophet by these records coincides exactly with the time of Jesus. In short, the Promised Messiah has, by tracing the whole life of Jesus, brought to light a portion of history which had remained a secret for the last nineteen hundred years, and has thus finally closed the door on one form of *shirk*, and, by establishing the Perfection and Unity of God, has opened the gate of spiritual advancement.

RELATIONSHIP BETWEEN MAN AND GOD

Next to the doctrine of the Unity of God, the question which most affects man's life is the question relating to the relationship subsisting between man and his Maker. How do I stand towards my Maker and what goal has He out of His personal love towards me appointed for me since the moment of my birth are questions which deeply affect every aspect of a man's life. A true comprehension of these questions opens the doors of righteousness to a man, and an error concerning these questions locks on him the doors of advancement. The Promised Messiah found mankind labouring under misapprehensions in respect to these questions also, and laid them under grateful obligations by leading them to a true comprehension of them. He explained that the object of man's existence is unbounded and unlimited advancement, and it is therefore inconceivable that God should Himself have defeated the object for which He had created man. Man is not born with shackles which he cannot break, and God never shuts on him the gates of liberty — it is man himself who does that by his own action. Nay, when man has thus shut himself out, God provided means whereby the gates may again be opened to him. He further explained that all men stand in a similar personal relationship towards God, and that He does not act the part of a step-father to any of them. Even the greatest of prophets and reformers are, in their relationship towards God, no more than men, and the gates of progress and advancement that are opened to them are open to all mankind. God does not permit an intermediary between Himself and His creatures. All prophets occupy the position of guides, but none of them can serve as an intermediary, for the walfare of the prophets and of those for whose guidance they are sent is equally dear to God. One may, on account of his purity and righteousness, attain nearness to God than his fellow creatures, but however near he may be and whatever eminence he may possess cannot shut the gates of advancement on others. It is open to every man at all times to attain to the highest point of spiritual advancement; the gates of Heaven are opened to all those who knock.

GOD'S ATTRIBUTES AND SUSPENSION

He next removed the misconception which had become common to the whole of mankind that the manifestations of the Mercy and Grace of God had been confined to the past ages, and that gates of His bounties were now shut upon mankind. He pointed out that it was a sin and an impertinence to believe that any of God's attributes at any time were liable to suspension. A living organism must exhibit signs of life. As it is the sign of a living creature that it must go on absorbing into its system life-giving matter, so it is the sign of a Living Creator to cast the reflection of His Life-giving attributes on His creatures. So that if there exists a Living God, we ought to be able constantly to perceive the quickening effect of His attributes in the world. To imagine, therefore, that the Grace and Bounty of God were limited to the past ages and do not continue in the present age is tantamount to a belief that God has lost the spirit of Life and is now like a thing dead. But He is ever Perfect and His attributes are not liable to any manner of decay. God speaks to His servants to-day as He spoke to them in ages past; He hears their prayers to-day as He heard them in the past; He manifests His signs to-day as He was wont to manifest them in the past; and He continues to cast on the hearts of His servants the reflection of His Holiness as He did in the past. The belief that He no longer manifests these attributes is the result of an estrangement between God and mankind which, in its turn, is attributable to the fact that the various religions have ceased to possess those life-giving qualities with which they were originally endowed, and the professors and advocates of those religions have, in order to conceal this loss, promoted the belief that the world does not to-day stand in need of witnessing the manifestations of God's attributes, as it did in days of old. But do we find that the people of to-day have a greater love for and more sincere belief in God, and are more ready and willing to sacrifice their habits, customs, desires, ideas and their very lives for the pleasure of God than those to whom such manifestations were vouchasafed? Even if it were admitted that the people of to-day have a stronger faith in and greater love for God than Moses, Elias, David, Isaiah, John, Jesus, Krishna, Muhammad, and their followers, it would not follow that the world does not stand in need of the manifestations of God's attributes, for such manifestation is not merely a means of creating in men's minds belief in the existence of God, it is in itself the goal of human existence. No doubt beauty creates love, but there is no doubt either that love makes a lover still more eager to behold the beauty of the beloved, and the only reward of love is to bring the beloved nearer to the lover. So that, if men to-day have a greater love for God than those in ages past, they are the better entitled to behold the perfect manifestation of God's attributes, so that their love may find its satisfaction and their faith may be rewarded. What is the paradise of a true lover but the manifestation of the beloved? And, what is the reward of one distracted but nearness to his love? That religion can alone, therefore, claim to be the true religion through which God manifests Himself to-day as He did in ages past, and Islam is the only religion which makes that claim.

THE CONCEPTION OF REVELATION.

A very serious misconception which prevailed at the time of the advent of the Promised Messiah, and which had undermined the foundations of all religions, so that the very essence of religion was being completely revolutionised as a result of which in place of the divine light of revelation were being substituted the ideas and conceptions of the human mind, was the entirely erroneous definition of revelation which had found general acceptance. Independence of thought and the length of time which had elapsed since the appearance of the last prophet had led the greater portion of the world to believe that revelation was mere inspiration of the mind. This was due, on the one hand, to a total cessation of revelation, and, on the other, that God could not speak in words as He was not a material Being and was not dependent upon material means like men. The Promised Messiah explained on the basis of his personal experience that revelation is conveyed in words and the mode of conveying is as certain and free from doubt as the talking of one man to another. He pointed out that unless revelation was conveyed in words it could not be entirely free from doubt and could not lead to perfect certainty. For, if inspiration is revelation, every man can fancy himself inspired and thus deceive himself and mislead mankind, as has actually happened in several instances since this erroneous conception of revelation has found currency. Revelation is intended to remove doubts and misconceptions, and if it is not conveyed in words, it opens, still wider the doors of doubt and uncertainty, for there is then no means of distinguishing between revelation and the fancies of a man's own mind. The Promised Messiah explained that revelation is conveyed in words possessing extraordinary glory and mejesty, and that a dialogue is possible between God and man in the same manner as between two men, so that a recipient of revelation attains to that degree of certainty which dispenses with any further proof or argument.

To the question whether God has a tongue with which he speaks, he made answer that God is not dependent upon material means for the expression of His will and pleasure, and that, as He has created the universe without material hands and can see without material eyes, so can He speak without the aid of a material tongue. Indeed, when we say God speaks, we do not mean that He speaks with a tongue, but that He directs such movements in Nature as express themselves in the form of words which are heard by the recipient of revelation. He does not himself stand in need of words, but man to whom revelation has to be conveyed stands in need of them. The Promised Messiah not merely claimed that revelation is conveyed by means of words, he was able also to demonstrate it, for many thousands of persons who had benefited from his spiritual powers were able to receive such revelations, and the writer of this paper has had this experience on several occasions.

By this exposition of the nature of revelation the Promised Messiah has laid the world under great obligation to him, for he has thus provided means for the checking of that dangerous onslaught upon religion which was sweeping away the authority of all revealed books under the explanation that revelation was mere inspiration, and has aroused such certain hopes of attaining to perfect realization which are sure to quicken the steps of the stragglers on the way.

ALL NATIONS RECEIVED REVELATION.

There is another important question which ralates to the person of God and affect alike the relationship which subsists between God and man and that which subsists between man and man; viz., which nations have been the recipients of revelation and on what principles were they selected by God to receive His revelation? Without the solution of this question, the reform which the Promised Messiah had attempted in relation to other questions relating to the Being of God, would not have been complete. With regard to this question he pointed out that, as God is the Lord of the whole Universe, His Guidance could not be confined to any particular nation.

As He is the Lord of all mankind and has equipped all of them with thinking minds, He could not deprive any nation of His Guidance. As the Holy Quran says :—

> "There is no nation but has had its warner."

God has sent His messengers among all nations and in all ages, and as the sun lights up the whole world, the light of revelation has ever lit up the darkest corners of the earth. If to-day we cannot discover the light of revelation among a particular people, it does not mean that no prophets have appeared among them, but that they have allowed their national traditions to die out. In pursuance of this doctrine he testified to the truth of Krishna, Ram Chandra and Buddha, the prophets of India, and Zoroaster, the prophet of Persia, and described the rejection of their claims as, in a sense, amounting to a denial of the universal Providence of God. This is a doctrine which was not to be found among the teachings of any sect or religion, and, as a matter of fact, the majority of people believed that revelation had been confined to the founders of their respective religions, and even those who believed that revelation had been vouchsafed to people of other religions did so, more as a sort of personal tribute to the founders of those religions on account of the services rendered by them to the cause of humanity than as a result of the acceptance of the doctrine of the universal Providence of God. But the Promised Messiah demonstrated from the Quran that not only were those men the righteous servants of God whose services to humanity are recorded in history, but that the attributes and the words of God alike bore witness to the fact that every nation, whether its traditions have been preserved or not, has had its prophet, and that to receive guidance through prophets was the right of humanity which God would never ignore. The extent to which this doctrine has opened to all nations the doors of the love of God, has placed the internal relations of mankind on a basis of concord and amity, and has secured the founders and righteous men of all religions against insult and abuse.

THE QURAN, THE PERFECT CODE

On the other hand, the Promised Messiah pointed out that the human mind had developed gradually and that during different stages of its development an All-Wise Providence continued to reveal teachings suitable to each respective stage, till the time arrived when the mind of man had become fully developed and means of inter-communication between different sections of humanity had been perfected, and the world had in its advancement attained the stage when it might form one country and one nation. At this stage God sent the last law-bearing Prophet, viz., Muhammad (on whom be peace and the blessings of God), with the last and complete code of revealed laws, viz., the Holy Quran, which contains teachings suitable to the needs of every age. The doors of revelation and of spiritual advancement are, however, still open and will continue to remain open for ever. No new law shall henceforth be revealed, but such prophets as shall lay open the hidden treasures contained in the Quran and open to mankind the doors of Divine realisation shall continue to arise, for no new law is required in the presence of a perfect code, and yet man is always in need of attaining to the realisation of God. There can, therefore, be no new law, but the door of such prophethood as is attained by spiritual perfection is open and should remain open for all time, for God is as much our Providence as He was of our ancestors.

The Promised Messiah was, however careful to explain and laid emphasis on the fact, that the doctrine that the Quran was the last and perfect code of revealed laws, did not involve the consequence that man had reached the last stage of intellectual progress and could travel no further, for the human mind ever continues to advance along the path of progress, both in this world and in the next. On the contrary, he pointed out that the more perfect a book is the more it ought to help in the advancement of learning. With respect to the contents of a revealed book, he put forward this wonderful test, which has revolutionised the attitude of all seekers after truth towards revealed books that the Word of God should be like the Work of God, and that as the latter is a treasure-house of unlimited secrets which mankind has not been able wholly to discover from the creation of the universe up to the present day, so the Word of God ought to be a treasure-house of inexhaustible learning and wisdom, for if they were to be exhausted one would be compelled to admit that God invested the material universe, which has to do with a limited portion of man's life, with inexhaustible treasures, but so limited the spiritual universe that is to say, His Perfect Book, that its treasures were soon exhausted. This, however, is not so. The

Quran contains treasures more numerous than those of the material universe, and these are laid open before all those who seek sincerely for them. Most people would derive intellectual pleasure from the contemplation of this new principle which thus widens the horizon of intellect to an unlimited degree, but I have put it to a practical test. The benefit which I have derived from the application of this principle to the study of the Quran fills me with an intoxicating joy. When I contemplate the extent of the field of learning which a study of the Quran reveals, the universe becomes a mere mote in my sight, for the whole of it cannot fill even a corner of the spiritual universe which the Quran displays before me. This miracle of the Quran is a powerful proof of its truth. However learned a man may be, he cannot beforehand provide for the needs and offer a solution of the problems of all future ages, for the circumstances of man are constantly changing, and who can guess through what conditions men may pass in the future and what new sciences and learnings he may discover which might necessitate the solution of entirely novel religious problems, and how far his intellect might develop and what kind of spiritual food he may require?

A book, therefore, that contains a complete code of teachings suitable to the needs of every age and provides a remedy for the ills and means for the moral and spiritual development, of all ages, must be a book revealed by God, for it explains the philosophy of human development and it is beyond the capacity of human reason to master the philosophy of the development of an ever-changing entity.

No doubt the teachings of Islam are often criticised, but, as the Promised Messiah has demonstrated, all objections raised against Islam are due either to a lack of serious reflection or because passion is allowed to prevail over reason. Islam presents a teaching so perfect that, if it were submitted to the verdict of reason, and reflection uninfluenced by sentiment or tradition one would discover no better or more perfect code for the moral and spiritual advancement of man. But Islam has been maligned as truth had never been maligned before.

ISLAM AND JEHAD

It is alleged that Islam permits the propagation of religion by means of the sword; whereas the Quran clearly declares :-

> "There should be no compulsion in religion for guidance has been made distinct from error, and every man can distinguish between the two."

It permits the Muslims to fight only those people who fight them with the object of destroying Islam and compelling the Muslims to renounce it, and they are permitted to carry on the war only so long as the enemy continues the war with this object. When the latter is willing to stop the war, they must also stop it, and they must not reject overtures of peace merely out of resentment and desire for vengeance, intending totally to crush the enemy and thus cause a further and useless loss of life. In the face of these injunctions can it be said that Islam permits the use of the sword for its propagatian? All the wars undertaken by the Holy Prophet (on whom be peace and the blessings of God) were defensive in their nature and were undertaken against enemies who had left their homes with the avowed object of destroying Islam. Is it, then, the function of a true religion to teach that if a man seeks to destroy that religion by the sword the followers of that religion should make their humble submission to him and sacrifice their lives to humour his caprice? Surely, no true religion could teach such a thing! For, in other words, it would amount to teaching that evil and wickedness should be permitted to flourish unchecked and truth and righteousness should be sacrificed to them.

ISLAM AND SLAVERY

Again, it is alleged that Islam encourages slavery, whereas Islam is the greatest enemy of slavery' and has put an end to all modes of reducing men to slavery which were current in pre-Islam days. Islam foebids the reduction to slavery of men who are captured for no reason, or merely because they belong to a hostile tribe or nation, or who have been taken prisoners in worldly wars. It permits only of such prisoners of war being reduced to slavery who are captured in a war undertaken by the enemy with the object of enforcing the renunciation or acceptance of a religion by means of the sword. And can it be doubted that such an attempt is an offence which places those who are guilty of it beyond the pale of humanity? Those who express their abhorrence at the loss of a man's physical freedom must consider that the man who is thus punished was seeking by means of the sword forcibly to prevent men from worshipping God and to hand over their souls to the bondage of Satan. Had he been successful in his object, thousands and hundreds of thousands of men should have been compelled to forsake the truth and would have been consigned to eternal darkness. Does such a man deserve to have his freedom restored to him till he repents of his guilt and is truly sorry for his condtct? For what is slavery? It is the restricting of a man's freedom till he discharges his share of the responsibility for his guilt and he pays his share of the cost of the war. Is there any moral or political reason which prohibits the taking of prisoners of war, and to get work out of them? Strangely enough, it appears to be regarded as permissible and proper to keep whole countries in the hands of social, political or financial slavery, till they are able to pay their quota of heavy war indemnities, and yet the keeping of only such men who have been guilty of actual participation in a war of the kind that is mentioned above, in imprisonment till they are able to pay their respective shares of the cost of the war, is condemned as improper and inhuman. Islam provides that every prisoner of war who is held in slavery is entitled as of right to purchase his liberty on payment of his proportionate share of the expenses of war. If, therefore, a slave does not prefer his slavery to his freedom, why does not he, or why do not his relatives or his countrymen, purchase his freedom by payment to that oppressed nation whose religion they had attempted to destroy, his share of the expenses of the war which was thus forced upon the latter?

ISLAM AND INTEREST

Again, the teaching of Islam concerning the prohibition against the payment or receipt of interest are objected to; whereas interest is not the natural foundation of the civic and social systems of the world but has been adopted as such a foundation. A little consideration would show that, as the Quran says, interest is responsible for many of the wars that are undertaken in modren times. If Governments were not able to raise loans on interest, they would never dare to enter upon a war for no war can be carried on without money, especially in modren days does war require heavy financial sacrifices, and if Goverments were not able to secure the necessary amount of money by means of loans carrying interest, they would never rush into an expensive and ruinous war without serious reflection. The burden of direct taxation is immediately felt by the people, and they would not be willing to rush into a great war and incur the stupendous expenditure necessary for such an undertaking without trying every possible means that can avoid the necessity of the war.

Similarly, if the payment and receipt of interest were prohibited, the wealth of a country would not be accumulated in a few hands and would be more evenly and more generally distributed among the community, as used to be the case in Islamic countries, and thus wealth would be more widely and evenly distributed. The captains and directors of commerce and industry would then be compelled to borrow money from a large number of people in return for a share of the profits of the concern, and thus admit them to a sort of partnership in the concern.

ISLAM AND POLYGAMY

Again, the teachings of Islam concerning polygamy are objected to, but moral, political, social, racial and financial problems sometimes arise, the only satisfactory solution of which is offered by polygamy. For instance, what course is open to a man who finds himself married to a woman who becomes insane or a permanent invalid? Should he permit her to become the mother of his children and thus leave behind a legacy of suffering and disease, which would amount to treason against humanity, or should he remain childless and thus injure his country, or should he injure his own morals and those of the community by resorting to an immoral life, or should he divorce his wife at a time when her suffering and helplessness make her deserving of the greatest kindness and care, and thus become dead to all considerations of pity and equity? Under such circumstances is there any remedy except polygamy, which would equally satisfy the demands of nature, society, and morality? In truth, those who condemn polygamy, or deny the necessity of it, either ignore the demands of nature and the various duties laid on man, or prefer a superficial moral glamour to consideration of real morality. Had they been aware of the restrictions and responsibilities which Islam imposes upon the husband in cases of polygamous marriages, they would have realised that polygamy is a heavy burden which a man is sometimes compelled to carry and is not a device for indulgence.

DIVORCE IN ISLAM

Similarly, with regard to the doctrine of divorce the critics of Islam fail to realise that the temperaments of the husband and the wife may, in some cases, chance to be so entirely incompatible that to compel them to live together would amount to an attempt to reconcile fire and water, which is bound to result in the destruction of both, for as soon as these two substances are brought together fire would be quenched and water would vaporise, and what would be left would be wet ashes. Similarly, such a couple if compelled to live together would either completely wreck their lives, or would defy the bounds of morality and thus prove a source of danger to society, and their conduct would furnish a shameful commentary for the arguments of the opponents of divorce. Such and all similar objections to the teachings of Islam are the result of ignorance or a lack of understanding, for the teachings of Islam are, more than those of any other religion, based on considerations of mercy and of wisdom, and offer a complete and a perfect solution for the needs and problems of every age.

MORAL TEACHING

Having related a few instances of the misconceptions which prevailed concerning the nature of God and of His revelation, which the Promised Messiah removed, and of the higher teachings concerning these questions which he explained, I now advert briefly to that portion of his teachings which related to other aspects of a man's life.

No religion can claim to be perfect unless it contains full teachings concerning human morals, for, although morals are not part of spirituality, yet they constitute the first step towards it and without perfect morals a man cannot attain to perfect spiritual development. The Promised Messiah has laid down wonderful principles concerning morals, and a study of those principles startles one into the admission that the world was merely groping in the dark in the search for moral principles. As it is not possible to attempt a detailed exposition of the whole question within the limits of this short paper I shall content myself with a brief reference to some matters of principle.

The first matter relates to the definition of morals. He was the first to draw attention to the fact that the nature of moral qualities has been misconceived which has led mankind into serious error and is responsible for long but futile discourses in religious books. People fail to realise that there is an intermediate stage between animalism and morals. Animalism signifies that condition of man in which, owing to defective training, disease, habit, ignorance or ill-will, he acts out of purely selfish motives for purely selfish ends, and has no regard or consideration for the feelings of others. But this is not the natural condition of man, for man has been invested with many natural feelings which prompt him to do good to others and which people mistake for good morals. For instance, a man is naturally pained by the misfortunes of others and is inclined towards courtesy and truth, for man has been created social and these feelings are the necessary equipments of a member of society. Even a child who is brought up in strict seclusion and is deprived of every kind of instruction is bound to exhibit these feelings in his conduct, which shows that these feelings are distinct from morals and are merely natural instincts. For instance, affection and aversion are both equally natural feelings, and neither of them can therefore, be described as good or bad; for if one of them is good and the other bad, we would have to confess that God had made evil inherent in our nature, which would amount to blasphemy. Besides, this doctrine is refuted by our experience, for a feeling of aversion towards certain things, for instance, towards oppression or evil doing, is highly creditable. But if every feeling of aversion were to be regarded as evil, then repugnance towards evil-doing itself would be a sin, which is absurd. The Promisd Messiah, therefore explained that, for a religion merely to exhort its followers to be kind, or forgiving, or affectionate, or beneficent, or not to be extravagant, is merely to enumerate our natural feelings and does not amount to moral instruction of any kind. Only that religion can claim to have given moral instruction which lays down rules calculated to control the exercise of natural feelings and gives directions for their proper exercise. In other words, the exercise of some natural feelings and the suppression of others does not amount to morals ; it is the conscious and intentional exercise of all natural feelings on their proper occasions and a restriction of such feelings on every undesirable occasion which is moral. This may be illustrated by saying that the human mind is a country peopled by natural feelings. Now, the function of moral instruction is not to hang some of them and let the others loose to do what they please, for this is not government but anarchy; on the contrary, its function is to set limits to the conduct of each and to permit no one to go beyond those limits. This is the reason why human acts are described as moral, and similar acts proceeding from animals are not so described. An animal is often moved by pity, but nobody calls it moral, for all its acts are prompted by instinct. He pointed out that a religion that condemns any of the natural instincts of man and attempts to suppress them as evil, does not further morality, but helps to destroy morals and to undermine society. That religion alone can establish true morality which points out the proper time and occasion for the exercise of each natural feeling.

The second principle which he laid down concerning the moral teachings of a religion is that, in addition to indicating the proper occasions for the exercise of each moral quality, a religion must give an explanation of the different stages of good or bad morals that are likely to result from the proper or improper exercise of each natural instinct, for, if it omits to do this, most people would be bewildered and would either abandon at an early stage the attempt to improve the morals, or would follow along paths which could never lead them to the goal. They would be like a student who, desiring to acquire a knowledge of the English language, starts committing the Oxford Dictionary to memory. They would make sacrifices of time and effort, but would not arrive at any useful result. It is, therefore, the duty of a religion to illustrate the different stages of moral qualities, so that men in all stages of development may be able to take advantage of its teachings.

The third principle that he laid down was that a religion must explain the grounds on which its moral injunctions are based, for, without a knowledge of these, a man would not experience that feeling of cheerfulness which is required to sustain the effort necessary for the attainment of a high moral standard.

Fourthly, he laid down that a religion must point out the source of good and evil inclinations, and should teach men how to block the channels of evil and to open wide those of good ones, for evil cannot be destroyed till evil inclinations are suppressed, and unless religion deals with this aspect of the problem its moral teachings would remain imperfect. Mere abstract principles cannot be of much help, unless their practicle working is explained. Not only did the Promised Messiah point out these principles relating to moral teachings, but demonstrated in detail that the Holy Quran deals with and illustrates all these aspects of the moral development of man, and thus established that Islam alone can be the true moral guide of mankind.

Another function of a perfect religion is to lay down principles which should govern the sociological aspect of man's life and, by following which polity and civilisation may be perfected and peace and order may be established in the world. The Promised Messiah (on whom be peace) has also explained this aspect of the teachings of Islam and discovered to the world the wonderful truths embedded therein and removed the misconceptions which had become current concerning those teachings. A little consideration would show that it is only in a reformed and well-organised society that an individual has the best chance to show his moral qualities, because an ordinary person can make sacrifices to a certain extent beyond which he cannot go. To expect more of him would be putting a too heavy strain on his patience. The result would be that at first he would be bewildered and in the end he would lose self-control altogether. Therefore, a reformed polity is essential for the development of the moral qualities of an individual, otherwise the higher moral qualities would be confined to a few individuals.

Islam deals at length with this aspect of a man's life and the Promised Messiah has explained the teachings of Islam in this connection in great detail, but it is obvious that only a passing reference to principles is possible within the scope of this paper. Islam deals in great detail with the rights and duties of the sovereign and the subject, the freedom of the administration of justice, the sanctity of the rights of man, the relation of master and servant and the modes of settling disputes, that may arise between them, the duties of a Muslim citizen, the rights of the poor, the relations between different religions and different governments, etc., and one is forced to admit that in this respect it stands alone among religions. I have dealt with this aspect of the subject at greater length in my book *Ahmadiyyt or the true Islam*, but I shall here confine myself to a brief mention of the principles explained by the Promised Messiah in this connection. With regard to the relations between sovereign and subject, he pointed out : First, that a government is the servant of the public and must always regard itself as such. The Promised Messiah himself possesed a spiritual dominion, but concerning himself he says :

> *Ma-nih kur-see ba-ra-i ma ki ma-mco-raim khid-mat ra.*
>
> "Do not place a chair for me, for I have been appointed to serve."

In these few words he has referred to two great principles of government, viz., that government is the servant of the public, and there is no rest for a government and that those who are placed in authority over others must sacrifice their comfort to duty and devote the whole of their time to the service of the public. He used often to recite the Arabic proverb :

Say-yid-ul kwo-mi kha-di-mo-hum.

"The chief of a nation is its servant." It is his duty to sacrifice his own comfort and to provide for the comfort of others. On one occasion some people came to see the Promised Messiah, and, according to custom, sat down very humbly at a distance from the mat on which he was sitting. He expressed great displeasure at this, and exclaimed, "I wonder at these people ; the Messiah has appeared and yet they will not give up their old customs. Come and sit near me."

Secondly, the administration of a country must, according to Islam, be conducted with the advice of the people. The Promised Messiah used to consult his followers in all things, and each and any one of them was welcome to offer his advice, and he often followed their advice even when sometimes he differed with them, that they might learn the importance of consultation. Thus he revived the spirit of true democracy which Islam was the first to introduce into the world.

Thirdly, he laid down that it is the duty of government to arbitrate in inter-communal disputes which are likely to lead to disorder and thus disturb the public peace. He often drew the attention of Government to communal disputes and suggested that it should secure public peace and order by procuring a decision of the matters in controversy by means of arbitration. But he did not approve of any kind of interference with liberty of conscience or with the rights of individuals. Indeed, Islam teaches such sanctity of the rights of individuals that it goes so far as to enjoin upon a Government the duty of securing to every workman the payment of the full value of his labour. Every Government is compelled to pay attention to a dispute which is likely to affect the whole community, but the early history of Islam shows that even individual workmen sometimes approached the Government with complaints that they were not being paid full wages, and the Government always looked into their grievances.

Where, however, on the one hand, the Promised Messiah laid special stress on the rights of the poor and taught that we must regard them as our brethren, on the other he taught that a man should not be deprived of that which he has acquired by the exercise of his talents. He considered that the competition which was the result of a divergence in talents and capacities was essential for the progress of the world; but that those who were in possession of the wealth of a nation were bound to allot a certain portion of it, fixed by Islam, towards the welfare of the poor, and to employ the balance towards objects of public utility rather than towards the gratification of personal desires; that is to say, that they ought to prefer the happiness to be derived from the distribution rather than that to be derived from the hoarding or squandering of wealth. The teachings of Islam stand unique in this respect. Islam recognises and upholds the principle of private ownership, but it also recognises that no man can be rich without a contribution of the labour of others, and it therefore explicitly enjoins that out of the wealth of the rich a portion should be set apart and spent through the government for the welfare of the poor as compensation for the contribution made by the poor towards its production. It also enjoins upon the State the duty of providing for all its people the necessaries of life and the means of instruction.

With regard to international relations, he pointed out that they could never be put on satisfactory basis till it was realised that nations and Governments were as much subject to the dominion of morals as individuals. Indeed, most International disputes are the result of the false doctrine which prevails that Governments are not bound to conform to the moral standard expected of individuals.

For the peace of the world he also considered it necessary that the subjects of each State should cooperate with their respective Governments. There could be no objection to their taking measures to demand and safeguard their rights, but in so doing they must not adopt a course of couduct which is calculated to disturb the public tranquility or to undermine the authority of the Government, or which is objectionable from a moral standpoint.

Again, he considered that, so long as there were people who believed sincerely in some religion or other, and the world was not composed entirely of men who used religion as a cloak to be donned on ceremonial occasions, religious differences were bound to arise, and that true concord would be established only when the world, or the majority of its people, were united by the bonds of one common faith. To bring peace, therefore, to the Universe, he claimed God had sent him so that, through him, men may be gathered in the fold of one faith and thus find outward and inner peace.

As an improvement of present conditions, however, he made the following suggestions :

1. The founders and leaders of different religions should not be referred to in a manner which is likely to offend the susceptibilities of their followers.

2. In the propagation of religion, the missionaries of each religion should confine themselves to an explanation of the beauties of their religion and should not attack any other religion. To find faults in other religions does not prove the truth of one's own religion. The truth of a religion can be established only by reference to the superiority of its own teachings and not by reference to the demerits of other religions.

3. The followers of a religion should not ascribe to their religion a doctrine or a teaching which is not directly deducile from their Scriptures. Both the doctrine and its proof must be cited from the revealed book of the religion. Without a strict adherence to this principle no correct decision with regard to the truth of a re-

ligion is possible. For in the absence of any such restriction the world is unable to discover whether the teachings ascribed to a particular religion are to be found in the scriptures of that religion or have been derived from a study of other religions or of the current thought of the age. If the advocates of each religion were to put forward the teachings of their particular religion from the revealed book of that religion and were to support those teachings by arguments derived from that book, the public would easily be able to decide between the claims of different religions, and truth would soon be made manifest. There can be no doubt that, if God reveals a religion for our guidance, that religion must in itself contain all the necessary principles and the arguments in support of them, for otherwise that religion, instead of being of assistance to us, would stand in need of our assistance for proof of its truth.

4. The advocates of different religions should be required not to confine themselves merely to an abstract explanation of the

teachings of their religion, but also to illustrate in practice the results which can be obtained by acting upon those teachings, so that people might be able to judge whether those teachings do or do not lead to any result. If the properties of a medicine can be demonstrated by the effect which it produces upon a particular disease, why cannot the nature of the teachings of a religion be demonstrated with reference to the relationship which they succeed in establishing between God and man.

I have here mentioned only a few instances of the teachings of Islam calculated to promote peace and amity, but I have, as already indicated, shown in my book *Ahmadiyyat, or the true Islam*, that Islam gives detailed instructions concerning this aspect of man's life. It even outlines an international council and lays down the principles on which it should be based. These principles are different from those on which the present League of Nations is based, but a consideration of those principles would lead everybody to the conclusion that no international council can work successfully without them.

LIFE AFTER DEATH.

Ever since man has been created he has believed in the existence of a life after death and every religion has held out the hope of such a life to man. This Paper will therefore remain incomplete if I omit a reference to the reform effected by the Promised Messiah in the prevalent beliefs concerning the life after death. But, as this is rather a subtle question and requires a long explanation, I shall not enter into details and shall content myself with a brief mention of some of the problems relating to the conception of a life after death, and the point of view adopted by the Promised Messiah for the solution of those problems.

The first question that presents itself is how would the life after death be brought about? The answer he gave was that the life after death would not be the life of the material body that lives in this world; it would not be a resurrection of the body but of the spirit. The material body is good only for this world and shall end here. In the next world the soul would be invested with a spiritual body which would be sensible to spiritual joys and spiritual pain.

The second question is, when shall the life after death commence? The answer which the Promised Messiah gave to this question was that the life after death commences immediately after death, and not on any specified day after an interval of thousands of years. But that life is divided into three stages. The first stage, which is called the stage of the grave, may be compared to that stage of man's life which is passed in the womb. In that stage the soul experiences various transformations and begins to develop new powers and faculties till, like a child in the womb which develops a soul at a certain stage, it develops another soul and itself begins to serve that soul as a body. In other words, the soul experiences a new birth and then begins the second stage, which is called the resurrection, and which may be compared to the birth of a child. During this stage the soul begins to experience the conditions of the second life, but its realization of these conditions is imperfect like that of a child. After this stage has been passed begins the third stage, which may be compared to the maturity of a youth. In this stage the soul is able to realise fully the conditions of the life after death and is then placed in heaven or hell.

HEAVEN AND HELL.

The third question is, what is the nature of heaven and hell ? His answer was that heaven and hell are similar stages in which a man experiences joy or sorrow according to the character of the life he led before death. They are not material for they cannot be experienced by our material bodies nor can they be described as entirely spiritual, for, in that life also man would possess a spiritual body, which shall serve as a shell for the soul that a man owns in this life, and which will possess much finer and more delicate perceptions than the latter. The delights and pains of the life after death shall, therefore, correspond to the faculties of the spiritual body with which man will be invested in that life.

The fourth question is, whether heaven and hell shall be eternal or of limited duration? His answer was that the soul will be given eternal life and that heaven shall open to man avenues for unending development, but that, as man has been created with the object of attaining perfection, the punishment of hell will not be everlasting. For, if hell were eternal, the object of man's creation would be defeated, for some men would for ever remain in a state of imperfection. Indeed, hell is like a hospital, where man would be cured of those spiritual diseases which he contracts as the result of his actions in this world, and owing to which he is unfitted to enjoy the delights of Paradise. As, for instance, a man suffering from some ophthalmic trouble is hurt by the glorious light of the sun, and, instead of taking joy in it, he has to be kept in a dark room till he is cured of his disorder. When a man has been cured of his spiritual disorders in hell, the Mercy of God will lead him to Paradise to enable him to start afresh on the path of development in the new life. So that, in the end there will be no man left, whatever the form of his belief, disbelief and whatever his spiritual condition may be, who will not be gathered under the everlasting shade of God's Mercy and will not be admitted to that Eternal Home, which is the final goal of human existence.

In short, the Promised Messiah cleared every aspect of Islam from the errors which had crept into it and presented to the world the original teachings of the Quran, to which nobody could possibly take any exception.

PROOFS OF HIS CLAIM.

A question might legitimately be asked here, namely, what are the personal proofs of the truth of the Promised Messiah? Perfect teachings are, no doubt, strong proof of the truth of a prophet, but all men do not possess the intelligence requisite to appreciate the beauties of a perfect teaching, and it is, therefore, necessary that proofs should be forthcoming by the help of which a man of average intelligence may be able to judge of this truth. The answer is that the Promised Messiah possessed all the proofs by which the truth of previous prophets was established, and that he worked all those miracles that had been worked by the previons prophets. The greatest proof of the truth of a prophet is the perfect purity of his own life. The life of a prophet exhibits such uniform purity and righteousness that all those who have opportunities of observing it are convinced of the truth.

I do not mean merely that people do not

become aware of their faults, for there must be hundreds of thousands of men against whom no evil can be proved, but I mean such righteousness as is testified to by men, and on the basis of which it can be confidently asserted not only that that man has not been guilty of any evil, but that no evil could possibly be expected from him. As a proof ot his truth, Jesus says: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me." (*John* viii., 46) By this he did not mean merely that no falsehoods could be proved against him, but that they were aware that his life had been such that he could not possibly utter that which was not true; and he asked them why, having such knowledge, they did not accept that which he told them concerning God, for a man who has never been guilty of a falsehood concerning man, could not dare to invent a falsehood concerning God. The same claim was made by the Holy Prophet (on whom be peace and the blessings of God). The Holy Quran says:—

Fa-kwad la-bıs-to fee-kum o-mo-ran min
kwab-li-hee a-fa-la ta-kwi-loon.

"I have passed a considerable porion of my life among you, yet you do not desist from calling me an impostor."

That is to say, every act and every hour of my life has been before your eyes, and you know that I have ever held to the truth and that it is impossible for me to utter a falsehood. Then how can you charge me with an imposture? This is a clearer and more emphatic claim than that of Jesus, and the Promised Messiah (on whom be peace) challenged his enemies in similar words. God bade him announce to his enemies that he had spent the whole of his life before their eyes then why did they not desist from calling him an impostor. And then, by way of admonition, he says; "How is it that these men behold Thee and yet have no eyes to see?"—that is to say, seeing the wonderful purity of your life, how can they doubt your claim?

The Promised Messiah issued a challenge to his enemies in accordance with this revelation, but nobody came forward to take it up, and his bitterest enemies confess that his whole life was a uniform record of purity and righteousness. He had many friends among the Hindus and Sikhs, who subsequently became his bitter *opponents* in religion, but they all bear unanimous testimony to the fact that he bore a unique and a spotless character. An old Sikh gentleman always speaks of him with tears in his eyes and describes him as a "born saint." His worst enemy, Maulvi Mohammed Hussain of Batala, who travelled throughout India to procure a verdict of apostacy against him from the Ulema, and who set all rules of morality at naught in order to incite the Government and the people against him, wrote in his journal, the *Ishaat-us-Sunna,* concerning him as follows: "I have known him (i.e., the Promised Messiah) since his childhood. He has so persistently helped and served Islam with his time, money, pen, tongue and personal example that the parallel of this cannot be discovered during the last thirteen centuries of Islam". This unparalleled purity of life and character displayed by him is a strong proof of the truth of his claim.

He was a believer in verbal revelation and claimed that God spoke to him in words. Had he claimed merely to be inspired, there would have been room for the suggestion that he was mistaken in his claim. As, however, he claimed to be the recipient of verbal revelation, the only alternative to the truth of his claim was that he was either a deliberate impostor or a madman. But the whole of his life furnishes a conclusive refutation of either of the latter hypotheses and we are, therefore, forced to the conclusion that his claim was perfectly true.

Another very strong proof of the truth of his claim is that all revealed books are agreed, that an impostor is not permitted to flourish. The Bible says: "But the prophet which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods even that prophet shall die." (*Deut.* xviii., 20.) Again :."Therefore thus saith the Lord concerning the prophets that prophesy in My name and I sent them not, yet they say, sword and famine shall not be in this land ; by sword and famine shall those prophets be consumed." (*Jeremiah* xiv., 15). And again it is written : "And it shall come to pass, that when any shall yet prophesy then his father and his mother that begat him shall say unto him, 'Thou shalt not live ; for thou speakest lies in the name of the Lord' " (*Zechariah* xiii., 3.)

Similarly, the Holy Quran says :—

> *Wa lau-ta-quaw-wa-la a'-lai-na ba'a-zal a-qua-wee-la la-a-khaz-na-ho bil-ya mee-ni thum-ma la-qua-ta'a-na min-hul wa-teen.*
>
> "If he had attributed to Us some of his own words which We had not spoken to him, we would have caught him by the right arm and then cut off his carotid artery."

These verses show that if a man invents sayings and then gives them out to the world as revelations from God, he is not allowed to flourish and is cut off before his movement can obtain a strong foothold in the world. By applying this test to the claim of the Promised Messiah we are convinced of his truth, for he first claimed to have received revelation at the age of forty and lived for thirty-four or thirty-five years after the publication of this claim. He founded a flourishing community and lived out the normal span of life, and his death occured in accordance with his own prophecy which he had published beforehand and in which he had been informed, two and a half years before his death, that only two and a half draughts of the water of life were left to him.

Sisters and brothers, is it conceivable that a Living God should permit a man deliberately to invent sayings and to ascribe them to God as revelations received by him for publication among mankind and thus to lead His creatures astray, unchek-ed and with impunity? If this were so, what security could there be for faith and what protection would there be for righteousness? It may be that a man who is himself labouring under a misconception, for instance, a madman, or one who regards revelation as mere inspiration and conceives his own ideas to be inspired, is to a certain extent excusable and does not deserve a severe chastisement, but when a man claims to be the recipient of verbal revelation, he must if his claim is not true, be either a madman or a deliberate impostor. If, therefore, it is established in the case of any such claimant that he is not a madman, and on the other hand, he survives his claim for a long period of time during which he accomplishes his mission, we must accept him as a righteous man and as a messenger of God.

Again, in support of the truth of his claim may be cited those wonderful signs, which God caused to be revealed at his hands in the same manner as they used to be revealed at the hands of the prophets of old. These signs number hundreds of thousands, but I shall cite here a few by wav of illustration which do not stand in need of any external evidence.

The first instance I take is his literary miracle which not only testified to the truth of his claim while he was alive, but would ever remain a strong proof of the truth of his claim. Despite the facts that he was a resident of an obscure village in the Punjab, and had never attended any school or seminary, having received some very elementary instruction from private tutors, and lived at a very long distance from Arabia, in a country where Persian was in greater vogue than Arabic, and was born at a time when the Punjab was dominated by the Sikhs, who were the bitter enemies of all learning, he made an announcement that God had bestowed upon him an extraordinary knowledge of, and command over, the Arabic language which could not be matched even by those whose mother tongue was Arabic. In pursuance of this announcement he wrote and published several books in Arabic and called upon his opponents, including the people of Arabia, Egypt, and Syria, if they doubted his claim, to write books in Arabic, which should, in point of literary style, purity of diction, beauty of composition and the excellence and pregnancy of meaning, match those written by himself, but none has so far dared to take up the challenge. The books written by him are still extant, and we still claim that they cannot be matched, and that God's hand would be raised against any person who presumes to make an attempt to match them.

Then there are his prophecies which he published concerning the success of his mission and his eventual victory, and which are being fulfilled in a manner passing the understanding of man. At the time when he published his claim he was almost unknown. He belonged, no doubt, to a respectable family, but, as I have stated above, the greater portion of the ancestral estate had been lost by the time his father's death occurred. Qadian, the place to which he belonged, was neither an educational nor commerical centre, nor was it the headquarters of any administrative unit. It was a small village, comprising about 2,000 souls, eleven miles from the nearest railway station, where the post arrived about twice a weak and the solitary schoolmaster also acted as postmaster, postal clerk and peon. The inhabitants were small farmers who supplied their own needs, and even the bare necessities of life could not be had from the market. Living in this village in a state of retirement, on account of which he was not known even to some of the people of the village, he published the following revelations :—

"God has raised a prophet, the world will not accept him and will oppose him, but God will support him and will establish his truth by mighty signs. The time is near when God will help thee and cause thy name to be known and honoured among men. Thou art not the founder of this movement, God Himself is the Founder. Say, the Truth has arrived, and all things that contend against it will be vanquished, for falsehood cannot withstand Truth. It is God Who has sent His messenger with guidance and has equipped him with Islamic philosophy, so that he should establish the victory of Islam over other religions. God has decreed that He and His messenger must always prevail. His messenger and followers of the latter, although accounted weak and lowly in the world, shall in the end prevail. Hearken, help of God is nigh. Men and things from far countries will come to thee. We shall give thee a great victory, and when men come to thee be not indifferent towards them and be not tired of instructing them. Enlarge thy house, for a large number of visitors will come to thee, and many will altogether leave their homes and settle down near thee, preferring thy love to all concerns of the world. Thou knowest not the depth of their love and the extent of their sincerity; tears will run down from their eyes and they will call down blessings on thee. God will exalt thy name, and the Heavens and Earth will be thine, as they are Mine, that is to say, the angels af Heaven and the men of the earth will be ready to help thee. The name of thy ancestors, although it was honoured, would be forgotten, and thy family would be remembered after thy name. A man of Persian origin (*i.e.*, the Promised Messiah) shall vanquish those who contend against Islam. We have sent thee as a mercy for mankind unto all ages. Rejoice that the day of victory is at hand, and the feet of the Muslims are planted higher and more firmly on the minaret of glory. God will accomplish all thy designs and will give thee all thy desires. He will give thee a following larger than that of any other religion. I will cause thy name to be known unto the uttermost corners of the earth, and all nations shall gather under thy banner, and monarchs shall seek blessings from thy clothes. Within the space of three hundred years all western countries shall have accepted Islam, and the followers of other religions will be but few in number."

He received and published these revelations at a time when he had not a single follower, and both the Goverment and the people were opposed to him. One cannot appreciate the full significance of the fulfilment of these prophecies until one considers the factors that ordinarily contribute towards the success of a religion and the difficulties against which the Ahmadiyya Movement had and still has, to contend.

The factors which commonly contribute towatds the success of a religion are :—

First ; Vacuity. If a community does not possess a religion with a complete code of laws and it is offered a religion with such a code, it may as a matter of fact oppose the new religion at first, but finding it superior to their system, it is naturally inclined to accept that. When such a community continues to hear the teachings of such a religion and its ears become accustomed to it, the only cause which led it to oppose it is removed and it accepts it without any further delay. The whole community adopts the faith in a a body. Instances of this may be found in the case of those nations who had no complete code of religion of their own and to whom such a religion was presented. The success of a religion under such circumstances is due to the working of that natural law, in obedience to which air rushes in from all directions to fill a vacuum.

Secondly, Revolt. People sometimes get disgusted with a religion owing either to its involved doctrines, its unreasonble severity, the oppression of the priests, or its being a hindrance in the path of their temporal or intellectual advancement, and desire to exchange it for some other religion which would secure them against oppression and permit them to pursue the paths of progress unmolested and unhindered. At such a time new religion has a great chance of being accepted as was the case with Christianity and Buddhism.

Thirdly, Echoing the Current Thoughts. When new ideas and new ways become current among a people which are not sanctioned by the religion or towards which the priests of that religion take up an unsympathetic attitude, then even though there is no oppression or persecution, the thought that they are acting against the dicatates of their religion makes people uneasy. If at such a time the new ideas or new ways which the people have already adopted are presented to them in the garb of religion, that religion would meet with eager acceptance, for the people have already been looking for means of self-deception in order to still the voice of conscience.

Fourthly, The Personality of the Founder. Where the founder or originator of a religion already occupies a position of dominance in a community, he can employ the resources of the community for the propagation of the religion founded by him; for instance, where he is the successor of a saint or the founder of a movement or occupies some other position of command or authority over a community. A religion formulated by such a man is accepted at once by the community of which he is the head, and he finds the means of propagation of his religion ready to hand, and he can use the organisation and the traditions of the community in aid of his own purposes, and his task is thus rendered very easy. A similar advantage may be derived by a person who belongs to a family or tribe in whom are bound up the religious hopes of the people.

Fifthly, Place. A religion may derive considerable help from the fact that the place of its origin is, for some reason or other, a place of common resort, for instance, it may be the capital of a country, or a great market, or a religious centre, or a great harbour, or may possess some scientific, archeological, political, religious, social, intellectual or other similar attraction. Such a religion is at once brought to the notice of the public and acquires immediate publicity, which promotes its spread.

Sixthly, Association. Another factor which may contribute towards the spread of a religion is its being bound up with the political, financial or other needs of the people. Such a religion would also find a ready acceptance owing to such association.

Seventhly, Licence. A religion which does not insist upon conformity to spiritual injunctions for the reform of society, but emphasises mere belief in a particular doctrine or allegiance to a particular individual and leaves its followers free in other matters to act as they please, would also be accepted readily by a certain class of people, as it affords them complete liberty of action.

Eighthly, Stimulation of Fancy. Some religions seek acceptance by stimulating people's fancy by means of the use of powerful drugs or the exercise of mesmeric powers, or by presenting to a dulled mind the delights of a fanciful paradise or the horrors of an imaginary hell, and thus acquire such a powerful hold over their followers that the latter can never shake off the influence of such religion, but, on the contrary, help in ensnaring others in its meshes.

A study of the life of the Promised Messiah reveals the fact that he did not command any of the means mentioned as contributing towards the propagation of a religion, nor did he seek to provide himself with one. His advent took place at a time when everybody, with the exception of a few savage tribes dwelling in Africa or in some remote island, was connected with some organised religion, and if there were any persons who were not so connected their number was so small and they were so widely scattered that they could scarcely form a class or a community.

The second means, viz, the revolt, was equally unavailable to him, for modern culture has acquired such a hold over the minds of men, that the priests and doctors of all religions, instead of combating its influence, are anxious to mould their respective religions into conformity with it, and are being carried helplessly, even willingly, along the current of modern thought. The followers of different religions have probably never felt so satisfied with the leaders of their respective religions as they do to-day, for they find their doctors and priests offer no, or at least a very weak, resistance to the fulfilment of their desires and leave them to follow unchecked the course of life which pleases them best. In some countries there is, no doubt, a feeling of dissatisfaction with the established religion, but the country in which the Promised Messiah was born and the people (*i. e.*, the Sunnis) whom he had to first address had no such feeling of dissatisfaction, owing to the absence of a regular priesthood, whose oppression is generally the cause of such dissatisfaction.

These two factors do not only advance the propagation of a false religion, they are also two of the causes which call for the revelation of a true religion. But the Promised Messiah appeared at a time when neither of these two factors, the taking advantage of which is in itself perfectly legitimate and proper, was available to him, and his task was thus rendered more difficult than that of the previous prophets, inasmuch as some of the means of which they could take advantage were non-existent in his time.

The third factor mentioned above. viz., the echoing of current ideas, is a device which is employed only by the exponents and advocates of a false religion, and its employment was not, therefore, permissible in the case of the Promised Messiah, who was a true prophet of God. On the contrary, he refuted, on the one hand, all ideas that were calculated to convert religion into a bundle of superstitions, and, on the other, cambated all harmful tendencies born of new materialistic culture. It was no common task to bring men to believe in an Ever-Living God Whose attributes are being constantly manifested to the world, to make them believe in miracles, to convince them of the existence of angels and of the acceptance of prayer, to demonstrate to them the possibility of verbal revelation, to explain to their satisfaction Islamic teachings concerning the life after death, and to present to the world the rules of Islamic culture; but the Promised Messiah (on whom be peace) carried out this task with courage and perseverance and was not in any way influenced by the consideration that these ideas were unacceptable to the lovers of modern culture.

The fourth factor in the propagation of a religion is the commanding position occupied by its founder, and in this respect also the Promised Messiah possessed no special advantage. He did not belong to a family which possessed any religious influence. He was a member of a respectable but a lay family. He was not a Syed, that is to say, a descendant of the Holy Prophet (on whom be peace and the blessings of God) who are looked up to with respect by the Sunnis and are held in special veneration by the Shias, both of whom believe that the Promised One or the Messenger of the Latter Days would appear from among the Syeds. His success cannot, therefore, be attributed to his connection with a priestly family, or with a family on whom the religious hopes of the community were centred. He had not been educated in any centre of learning, so as to have derived any advantage from its intellectual traditions, nor was he the follower of any particular saint, or the leader of any religious or temporal community, or the *Khalifa* of any religious order, so that it cannot be said that he was accepted by any particular community owing to the authority or influence which he already possessed over them, and then employed the resources of that community for the propagation of his doctrine among other peoples.

The fifth factor is the favourable position of the centre of the movement. With regard to this, I have already indicated the position of Qadian, where the Promised Messiah was born and lived and which is the centre of the Ahmadiyya Movement. It was neither the capital of a country or of a province, nor a commercial, industrial or religious centre, nor was it connected with any intellectual, political or social movement. It was a small village eleven miles distant from the nearest railway station, and could not even boast of a metalled road. In this respect its position is no better to-day than it was in the early days of the Movement. It is situated in a province which is regarded as the most backward province of a backward country. Its distance from the sea forbids tourists to contemplate a visit even to the province in which it is situated.

The sixth factor, that is, the hope of deriving political, social or financial advantage from a religion, was also totally absent in the case of the Ahmadiyya Movement. The Promised Messiah kept strictly aloof from all political movements. His political doctrine consisted in this, that the people of each country must honestly co-operate with their respective Governments. How abhorrent this doctrine was to the sons of India who were looking with yearning eyes towards the eastern horizon to witness the rising of the glorious sun of India's freedom, may easily be conceived. I can confidently assert that thousands of persons who are convinced of the truth of the Ahmadiyya Movement hesitate to join it merely on account of its political creed.

The hope of deriving a financial advantage was equally non-existent, as this hope could be entertained only in the case of an old established movement. In the case of the Ahmadiyya Movement, on the contrary, a great deal of financial sacrifice is involved, as every member of the community who lives at a place where a regular association has been established, contributes from one-tenth to one-third of his income towards the funds of the Movement.

The seventh means of the propagation of a religion is licence, that is to say, to give its followers full freedom of action and to insist merely upon belief in a particular doctrine or allegiance to the founder of the religion. This means is employed only by false teachers and claimants. The Promised Messiah (on whom be peace), like all righteous men, required from every member of the community a true sacrifice, whether of wishes, property or social customs and habits. He subjected all aspects of the lives of his followers to the dominion of religion, and was not content with an oral subscribing to belief in certain doctrines.

The eighth means, which is sometimes employed for the propagation of a religion, is the stimulation of the fancy, that is to say, the capturing of people's interest by the employment of false and improper means; for instance the construction of a palace of delights and its presentation to the followers of that religion as paradise, or stimulation of their fancies by the use of powerful drugs, or the encouragement of a belief in the possession by the founder or the head of the community of great spiritual powers by means of the use of mesmeric or other similar influences. The Promised Messiah severely condemned all such practices and regarded them as derogatory to spiritual advancement, and described them as mere tricks which clever rogues practised on credulous people.

The publication of the revelation recited above, in the face of all these difficulties, show that the prophecies contained therein were of an unusul kind and, if we are satisfied that they have been fulfilled, we would be furnished with the strongest proof of his truth. Sisters and brothers, the fact that this paper is being read to you in this conference on hehalf of Ahmadiyya Movement is proof sufficient of the fulfilment in the presence of very adverse circumstances, of the prophecies published by him thirty-four years ago. Those of them that have not so far been fulfilled are in the course of fulfilment. Qadian, which was that abscure village, is to-day known throughout the world. He who was alone a third of a century ago can claim a following in all continents and among all nations drawn from every class and creed. His name has been exalted, and even his enemies mention it with respect. He has regenerated Islam, so that to-day Islam cannot be put to shame by the followers of any religion or the exponents of any culture and it lifts its head in glory and in honour above all religions. Those times of hopeless defence are passed away. It is now on the offensive against the forces of darkness out of sympathy and love for mankind, and is daily adding to the number of its followers. Ahmadiyya missions are being opened and members of the Ahmadiyyah community may be met with in all parts of the world. The truth of the Promised Messiah is being established by the mighty signs of God. Qadian is now attracting the attention of the world, and the little insignificant village lying miles off the track is now attracting visitors from all parts of the world. Over 15,00 men from all parts of the world have already gone and settled at Qadian. Nearly 300 guests are entertained at the table of the Promised Messiah daily. The Promised Messiah has contrasted his life before his claim with that subsequent to it in an Arabic verse, which runs as follows :—

> "Time was when I used to feed on the crumbs which fell from the tables of others ;
>
> "To-day, whole families are fed from my table."

The first portion of the verse refers to the fact that the Promised Messiah had from the earliest days devoted himself to matters spiritual, and after his father's death he left the whole of the ancestral estate in the hands of his brother, who used to provide for his needs.

Is there a single instance in the world of a movement which has made such rapid and surprising progress in the face of the difficulties and under the circumstances detailed above, whose progress had been so clearly foretold by its founder?

Religions have flourished and have had to contend with difficulties, but none of them whether true or false, has attained such success as has been attained by the Ahmadiyya Movement in the face of difficulties such as this Movement has had to contend against. The Movement is still in its infancy, and that which has been achieved so tar is only the shadow of that which is coming. The world will see and many of you that are present here will see that millions and millions of men in Europe and America will accept the Promised Messiah and will exclaim, "Blessed is he who came in the name of the Lord," and those who refuse to accept him shall continue to await the second advent of the Messiah, and their hopes shall one after another end in disappointment, till, overcome by despair, they shall turn to him, and, before three hundred years, according to the years of a hireling, have passed, the greater portion of the world shall have accepted Ahmadiyyat and the feet of the Moslems will be planted higher than ever on the minaret of glory.

Besides this the Promised Messiah has shown hundreds of thousands of signs whereby the dead have been brought to life, the deaf have heard, the blind have seen, the lame have walked, the lepers have been cleansed, and those who were possessed have been made whole and have become like humble children in the presence of God. The signs shown by him relate to heavenly bodies, to the atmosphere of the earth, to subterranean conditions of the earth, to mountains and rivers, to friends and enemies, to governments and their subjects, to the whole universe, to life and to death, to the fecundity of some and to the sterility of others, to spread of diseases and to miracles and cures. For instance, he foretold the Great War, the sufferings of the Czar, the defeat of the Turks, the outbreak of influenza, the frequency of earthquakes and several other events which have all been fulfilled in due course. In a sense this very conference is a fulfilment of one of his prophecies. In 1892 he published a book called the *Izala-i-Auham*, wherein he related one of his visions in which he saw that he was standing on a platform in London and was delivering an address and that he afterwards caught some birds. He interpreted it to mean that his doctrines would be preached in London and that through him people would accept Islam.

In short, he showed all kinds of signs, which cannot be detailed here. Suffice it to say that in order to prove the existence of a Living God and to convince reason and sense of His existence, he manifested every attribute of God by signs and miracles, and even his enemies bear testimony to these signs and they have been published in several books. These signs have given to hundreds of thousands such faith as to enable them to see God for themselves as righteous people used to see Him in days of old, and to hear His voice as those in ages past used to hear it. The writer of this paper has also, through the pure Grace of God, on several occasions heard the sweet words of God, and experienced the manifestation of His attributes in himself or through himself in others, and this is the faith and the certainty and the realisation which, as I have explained in the beginning, it is the function of a prophet to create, and without which religion is a mere name which has no meaning or value.

Before coucluding this paper I desire to observe that as some people are never satisfied with mere hearsay, however conclusive may be the evidence in support of it, God has provided means for the assurance and conviction of such people also. One of them, as explained by the Promised Messiah, is, that such a person should for forty consecutive days offer a prayer with an unbiassed mind, the last thing at night beseeching God in the following words:-

> "Lord, if this man who claims that God has sent him to establish the Divine faith of Islam in the world, by presenting it in its true form and thus inducing men to believe in it, has in truth been sent by Thee, then I, who, owing to my ignorance of real facts, am unable to arrive at a correct decision concerning the Truth, pray Thee, O Truth, that art the Fountain Head of all Truths, and O Guide, that art the Source of all guidance, and O Merciful One, that loveth not to see Thy creatures troubled, make his Truth manifest unto me."

If a man prays thus for forty days with a sincere heart, God will surely, within the space of those forty days, open his heart to the Truth and manifest some sign in support of the Promised Messiah, and, as this is a mode of satisfaction which is entirely in the hands of God and is the result of prayer, it is bound to lead to perfect certainty and faith in the mind of the seeker. I trust that the lovers of truth in the West shall welcome this just and fair mode of arriving at a decision concerning this most important matter, for, in such a case, there can be no suspicion of a man's mind being influenced by the eloquence or cleverness of another person. It is an appeal preferred by a creature before his Creator, and is a decision pronounced by that most Merciful Judge than Whose decision there can be no truer or more just decision.

The Promised Messiah has put forward another mode of decision for the satisfaction of those enemies of his who, after a full investigation of his claims, persist in the view that he is a false claimant and that, God did not appoint him for the reform of mankind, and that his claim is a device fashioned by him to deceive mankind. For the satisfaction of such people, the

Promised Messiah (on whom be peace) prescribes that they should carefully peruse his book called *The Haqeeqatul-Wahy* in which he has detailed those signs which had been fulfilled up to the date of its publication and then declare on oath, calling God to witness, that they have carefully perused the book and that even after its perusal they still regard him as an impostor and a liar, and that, if they are wrong in their belief and he is a righteous man, God should cause them to suffer such punishment as was the portion of the enemies of previous prophets. After such a prayer, such men are bound to suffer as did the enemies of previous prophets and to furnish a lesson for the rest of mankind. Instances can be cited of men who turned away from the Mercy of God and called down punishment upon themselves, and thus took up the challenge of the Promised Messiah (on whom be peace) and who, consequently, suffered such punishment as was beyond the power of man to inflict, and although they perished themselves they became the means of others being saved.

A third mode has been suggested for the leaders of different religions. It is admitted that a tree is known by its fruits and a religion by its results; then why not find out at whose hands the glory of God is made manifest? For this purpose the Promised Messiah has suggested a test in conformity with the practice of Jesus. He says that a score of men suffering from fatal diseases may be selecteds for the test and divided between himself and the advocate of any other religion by casting lots, and each of them should then pray for the recovery of the patients allotted to him; and he claims that if this mode of decision is adopted he would be given such a distinctive triumph as against the prayers of his opponents that the world would be obliged to confess that he was being helped by God's hand.

But it may be objected that the Promised Messiah, being dead, how is it possible to arrive at a decision concerning his claims by the application of this method? In answer to this, I wish to add that a prophet is not sent to the world to give a show. He is a mercy for the whole world and is a bearer not only of glad tidings, but also of blessings, and the greatest proof of his truth is that he leaves behind a community through whom God continues to manifest His signs. So that, if a community whose acceptance of the Truth is likely to further the propagation of the Truth is desirous of witnessing such a sign, then , although the Promised Messiah is dead, I am sure God will manifest such a sign, for He is Compassionate unto His servants and ever desires to lead them from the darkness into the Light.

After this necessarily brief exposition of the principles of Ahmadiyyat, I desire to convey to those present and through them to all those who dwell in the East and in the West this message.

Sisters and brothers, the light of God has shone forth for you, and that which the world had, owing to the lapse of time, come to regard as a romantic tale has appeared before your very eyes. The Glory of God has been made manifest to you through a prophet, yea a prophet whose advent had been foretold by all previous prophets from Noah to Muhammad (on whom be peace and the blessings of God), and God has again demonstrated to you the fact that He is not only the God of those that are dead but also of those that are living; and not only the God of those that have gone before, but also of those that shall come after. Accept ye then this Light, and let your hearts be lit up with it. Sisters and brothers, this life is but an episode, and it is wrong to imagine that it is followed by annihilation; there is no such thing as annihilation. The soul was not created for annihilation, but for eternal life. From the moment of his birth, man begins to tread along a never-ending path and death is not but a device to quicken his pace. How is it that you who are constantly striving to outstrip each other in small competitions are completely neglecting this huge competition which is for ever proceeding between those that have gone before and those that have taken their place? Do you not perceive that a righteous man was raised in the East and God has through him, caused the truth to be brought to your doors? Be truly grateful for this Grace which you have received, so that you may receive more abundant Grace, and run forward to receive His Mercy, so that His mercy for you should swell in volume. How is it that you who condemn all such intoxicants as render the brain sluggish are content with teaching that profit not and merely still the yearning of the soul? You refuse to bow before idols, then how can you bow before an imaginary image of God that gives no sign of life? Come and drink of the divine nectar of life that God has provided for you; this is a nectar that kills not reason but illumines; it does not undermine the nervous system, but strengthens it.

Rejoice, ye bridesmaids, and sing joyful hymns, for the bridegroom has come.

He who has been sought after, has been found. He who was being waited for till the eyes of those who waited had become dim now illumines your eyes; Blessed is he who comes in the name of the Lord; Yea, blessed is he who comes in the name of the Lord. Those who find him, find all, and those who see him not will see nothing.

And the end of our discourse is
Praise be to Allah,
The Lord of the universe.

B-4123